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PETER FOLLOWING AFAR OFF.

A SERMON DELIVERED AT MAZE POND BY THE LATE REV. DR. RYLAND.

“And Peter followed afar off.”—LUKE xxii. 54.

WE are sometimes surprised that the apostles should have no better understood the design of our Lord's coming, while he was yet with them,—that they should neither, from the Old Testament prophecies or from his own declarations, have learned previously to the event the necessity and the benefit of his death. There is no doubt that many of the ancient believers knew more of the meaning of the types and prophecies than our Lord's apostles, who appear to have been greatly affected by the prejudices of the Jews in the period in which they lived, by whom the doctrine of substitution as taught by Moses and the prophets was strangely perverted. But we perceive in this much wisdom in the conduct of divine providence. It would not have been fitting that the disciples of our Lord should be rejoicing just at the time of his bitter sufferings: it was more expedient that sorrow and dejection should fill their hearts, and that

by the resurrection their sorrow should be turned into joy. This circumstance precludes all ground of suspicion, it tends to confirm and establish our faith in their testimony concerning the resurrection, that important event of which they had previously had no idea, and of which they were with difficulty convinced, even by their Lord's personal appearance in their midst. What else but conviction could make such timid mortals so bold and confident as we afterwards find them?

But waiving this subject, let us turn our attention to one circumstance which is recorded concerning Peter. It is mentioned by three of the evangelists that when our blessed Lord was apprehended and taken before the high priest and the Roman governor, Peter followed him, but he followed him afar off: he followed his Master to the high priest's hall, but it is stated that he followed afar off.

Let us make some remarks on the

conduct of Peter himself, and then show in what cases this description may be applied to the conduct of many Christians.

First, some remarks on the conduct of Peter. Let us remember who he was, and the particular nature of his character. He was one of the twelve apostles. He was one of the favoured three who had witnessed the most glorious and the most distressing scenes of our blessed Lord's life. He with James and John attended our Lord on the Mount of Transfiguration. He beheld him when his appearance was suddenly changed, so that he was clothed with the most excellent glory, and Peter heard the voice from heaven saying, "This is my beloved Son." Peter also had been with our Lord in the garden, and there, in a measure, he witnessed that agony of spirit which he endured. He had been acquainted with our Lord for a considerable time before either of these events, and when along with his brethren he was frequently the most forward of all the apostles. He was often the spokesman of the rest, and was ready to avow his attachment to his Master. When some of the nominal disciples of the Saviour forsook him, and he made his appeal, "Will ye also go away?" Peter instantly replied, "Lord, to whom should we go but unto thee, thou hast the words of eternal life?" When again He inquired of his disciples, "Whom do ye say that I am?" the disciples mentioned various reports—one that he was Elias, another that he was John the Baptist, but Peter replied, "Thou art the Christ, the son of the living God;" and Jesus Christ himself declared that it was not flesh and blood that had revealed that unto him, but his Father.

When our Lord's sufferings were approaching, and he intimated to his

disciples what was coming upon him, and foretold that they would all forsake him in the hour of his distress, Peter was most earnest in protesting that he would sooner die with him than desert him; and when our Lord was first apprehended he seemed determined to make good his declaration, and with a sword he cut off the ear of the servant of the high priest. But though he then beheld the remarkable meekness and power of his Lord, who told him to put up his sword, and immediately healed the wound, now his heart began to fail him; he was impelled by a sincere affection to follow his Lord, but through his want of courage he followed him afar off, and by the subsequent history we find that in a few hours he denied him again and again, and at length added oaths and curses, as if he was determined to gain credit to his denial at any sacrifice. Lord, what is man? What was Peter, and what are we? Oh, that we might learn from this awful instance of human weakness to distrust ourselves and to be strong only in the grace of Jesus Christ! When we consider Peter's character, we shall have no room to boast over him. Let us rather reflect, if such a man was overcome by a temptation apparently so small, when no man threatened him, when those who reproached him appeared as if they had scarcely the power or the disposition to bring him into trouble, what, under similar circumstances, would have been our conduct? Peter had seen displays of the power of his Lord to confound, and, if he had desired to do so, to destroy his enemies. He had witnessed all his miracles of mercy operated on behalf of those who put their trust in him, and one might have expected that in the service of such a Master he would have been undaunted, and would have advanced to his side to bear testimony on his behalf; but

the fear of [man caused him to keep back.

We learn from hence, that many defects and imperfections attend the disciples of Jesus Christ on earth. Peter had received a measure of that teaching which cometh not from flesh and blood; and yet how imperfect was he. Let us not boast of the grace we have received, or of the boldness we should have manifested in the cause of our Lord Jesus Christ. Let us rather pray with David, "Hold thou me up, and I shall be safe." All our sufficiency is of God. If we read attentively the scripture history of the most eminent saints, both in the Old and in the New Testament, we shall find that they have failed in the exercise of those very graces in which they have excelled. Peter seems remarkable for his boldness; and yet this courageous disciple fell. "Blessed is the man who" in this respect "feareth alway;" who has a constant jealousy of himself; who has so much of the fear of God before his eyes as to silence every other fear; the man who has that constant awe arising from a sense of the divine omnipotence and perfections which overpowers the fear of man. Blessed is the man who dares to encounter any danger for the sake of Christ, and is determined in the strength of the Lord to keep near to him.

We learn that forwardness and self-confidence frequently lead to a fall. Peter had shown something of this before. There was a mixture of self-confidence when he affirmed, "Though all men should deny thee yet will not I." How different is his language after the resurrection of his Lord. He appears then to have been thoroughly humbled. When Jesus asked him, "Lovest thou me more than these?" he seems to decline saying anything about his love in comparison to that of others. He affirms his love, "Lord,

thou knowest all things, thou knowest that I love thee;" but he had been taught a lesson which prevented his professing that his love was stronger than that of other men. And let us learn from this incident, that if we be first drawn into false confidence we give the enemy an advantage over us, and have reason to fear that we shall fall.

Let us reflect further, that when once our zeal begins to cool we know not to what lengths we may go in backsliding. All we are told by our text is, that Peter followed afar off; but the subsequent story informs us, that ere long he denied his Lord with great aggravations of his crime. He was no doubt sincere when he exclaimed, that he would never forsake the Saviour; and he little anticipated that his denial would be attended with such awful aggravations. But he did not watch against temptation, and he was gradually led forward by the tempter to conduct which brought a stain upon his Christian character, and no doubt occasioned the deepest feelings of self-humiliation as long as he lived.

Let us endeavour to improve the circumstance to ourselves, by showing how it may be applied to many Christians.

I do not suppose that any one will say that there are none of the professors of the present day as faulty as Peter was; but, alas, it is not only one here and there, but all of us have some time or other resembled him. How far we have gone towards denying our Lord for a time, God and our own consciences best know. But there are few persons to whom the language of the text is not but too applicable. There are many professors of whom the best that can be said is that they follow Christ afar off. That, it may be feared, is even more than can be said of every one present in our congregations. There

are some who cannot be called Christ's followers at all. There are some who tell us that they believe the scriptures to be the word of God, and that they believe every word therein contained, but who show clearly that they are not actuated by the spirit of that word. They never diligently search the scriptures. What they know of the Saviour does not induce them to seek to know more of him. They do not study his character; they do not receive him in all his offices; they do not desire to give him their hearts. A mere nominal discipleship will not bring us to heaven: nothing short of reposing our trust and confidence in him as our Saviour, the submission of the heart to him, and the exercise of a love to him superior to that we feel for any other object. "If any man will be my disciple," says the Saviour, "let him take up his cross and follow me."

Though our Lord is not now on earth it is possible to follow him. The apostle Paul, who most likely never saw him in his state of humiliation, professed to be a follower of him. It was not, however, every one that followed him while he went about preaching the gospel of the kingdom that was a follower in this sense of the word. "No one," said the Saviour, "cometh to the Father but by me;" and the question for each of us to put to ourselves is, Have we embraced Christ according to the description given of him, and do we actually come to him?

The apostle Paul professed not only to be a follower of Christ, but that he "followed hard after him." You recollect the manner in which he expresses himself, "Not that I have already attained, but I follow after if that I may apprehend. I press towards the mark for the prize of the high calling of God in Christ Jesus." It is a spiritual

following of him, by our hopes going after him, by our concern to imitate his blessed example. We cannot be followers of Christ unless our great concern is to be accepted of God for his sake; unless we "know him, and the power of his resurrection, and the fellowship of his sufferings."

We must follow him as a disciple follows his master. We must learn of him. We must imbibe his spirit. When we consider Christ's mediatorial work, it confirms all those ideas given in the previous parts of scripture of the evil of sin, the lost, ruined state of man, the necessity of a sacrifice for sin adequate to its atonement, and in such a way as to convince us of the heinousness of sin, while it provides for the justification of the sinner through the sufferings and death of God's incarnate Son, and in order to become the followers of Christ "we must be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ."

We must follow Christ also by a careful compliance with his directions, regarding his authority as the lord of conscience, desiring to imitate him in all things. He has left us an example that we should tread in his steps. Many in this respect may be said to follow Christ afar off; their love to him is not fervent, and is not increasing, but they are becoming more and more lukewarm. Some we have known who have in early life acted counter to the inclinations of their friends in making a profession of religion; they have hardly known what might be the consequences to their temporal interest, but they were enabled to run all risks and, if necessary, to forsake all for Christ's sake. But though Jesus Christ has been faithful to his promises, though perhaps in some instances he has caused those who opposed them to become their friends, they have been

unfaithful to him. Though they could bear opposition they could not bear prosperity. They have become cold and indifferent towards him. This ought not to be. Jesus Christ never grows cold in his love, and it is a shame to us if we have cause to confess that our love to the Redeemer has grown cold. It was a charge against the church at Ephesus that it had lost its first love. God grant that this may not be said of any of the professors of religion now present. If there are such, let them consider from whence they are fallen, and repent and turn to him with full purpose of heart.

Those who do in some measure follow Christ may yet be said to follow him afar off, when they are afraid or ashamed to avow their relationship to him, or when they neglect to do so in the mode he has required. How is it that any are afraid to acknowledge him before men? Ashamed to rank themselves among his avowed followers? Perhaps some are saying, We do not consider such an ordinance essential to salvation; we distinguish between the divine requirements, and follow Christ in those of his requirements which we feel to be essential, utterly disregarding others which stand on the same divine authority. If such persons do follow Christ, must it not be confessed that they follow him afar off?

Then may professors be said to follow Christ afar off when their attention to his will is not very exact, when they postpone or refuse obedience to his appointments. If we really love him we shall be earnest to know his will and ready to comply with it.

Then may professors be said to follow Christ afar off when their conformity to his example is defective in those particulars which may draw the notice of the world upon them. The example of such may do more harm than good; it may dishonour the Saviour's cause if

they will not crucify the flesh with its affections and lusts, if they will not come out from the world and touch not the unclean thing, if they will not live soberly, righteously, and godly in this present world.

My dear hearers, let us put the question to ourselves, Are we desirous of following Christ universally? Are we desirous to know the full extent of duty, not explaining away any part of the divine precepts, not inquiring how far must I go to be safe, and what may I neglect? but desirous of giving up ourselves wholly and unreservedly to Jesus Christ? My brethren, I am afraid we are all more or less guilty; I am afraid that if we examine our intentions, our motives, the extent of our devotedness, the degree of our zeal, we shall find cause for humiliation before God.

Once more: it may be said that we are following Christ afar off when our expectations of his second coming are but faint; when they are not influential. If we are following Christ fully, we shall live under the habitual impression of the certainty of his second coming. He is in heaven, he has taken possession of it for his people. He is mindful of his people, he has prepared mansions for them, and yet we require to be continually reminded of him; for, alas, we are prone to forget him. Oh, that we may be perpetually thinking of Christ! Soon he will come to receive us to himself, if we are his people. Let us be looking for and hastening unto the coming of our Lord. Think of his second coming as the affectionate bride thinks of the coming of the bridegroom. Do not be taken by surprise when he comes. He may come suddenly, unexpectedly; be ready and make everything ready for his reception. If you would not follow him afar off, let your experience correspond with that of the Psalmist, "I follow hard after thee." Pray that the Holy

Spirit may direct your hearts into the patient waiting for Christ. Let it appear that our desire of his second coming is not a faint impression.

Prove that you are his disciples by your conduct in the world and in the church. Show that you are not seeking your happiness in that world which crucified the Lord of glory,—that world in which he was despised and set at nought. Show that you are a stranger and pilgrim here. Be thankful for whatever is necessary for your present support, because it is his gift. All proceeds from his bounty. The whole world for your portion could never render you happy, could never satisfy the desires of an immortal soul. Place your affections on things above. Gird up the loins of your minds, and be as servants who are waiting for their lord's coming. Let it appear that your expectation of Christ's second coming moderates your desire after this world,

and increases your desire to enter upon the eternal state.

Dear brethren, excuse the freedom I take with you, as I take for granted that the same evils I feel in my own heart, and which I find among professors with whom I am called to associate, are to be found among you also. You observe it was an apostle who was following Christ afar off, and I am afraid lest some of those whom I address should be doing so too. Let us cry earnestly to God to deliver us from the imperfections and defects which have attended our former services, and be concerned henceforth to follow hard after Christ; and let us remember it is a faithful saying, "If we suffer with him, we shall also reign with him," whereas if we deny him he will deny us. "Be ye followers of God as dear children," and make it evident to all who know you that you find your greatest happiness in your nearest approaches to him.

THE PROPHETS.

NO. V. PROPHETICAL EVIDENCE.

It is one of the many strange instances of the vanity and weakness of the human intellect, that it should find in its power of remembering past events an argument for its ability to foresee future ones. The process of reasoning by which these two extremes are joined together is, as stated by Witsius in his *Dissertations on Prophecy*,* as follows:—

We are able, by our faculty of memory, to presentiate to ourselves, absent and distant things:

The events of futurity are things absent and distant:

We are therefore able to presentiate to ourselves the events of futurity:

It is oddly enough overlooked that, in this apparent syllogism, the first proposition is not a universal truth. It is not simply as absent or distant that the memory is able to recall past occurrences, but as events *fixed and immutable*. The character of the facts which memory retraces has become irrevocable; they are now solidified as in brass or in marble; whereas the domain of foresight and of prophecy is that which is contingent and uncertain. To attempt to identify objects so different simply because neither are existing at this moment is to ignore both

* See Chap. viii. An vaticinandi potestas homini naturalis sit?

logic and common sense. With equal plausibility, transferring the comparison from our mental to our ocular perceptions, might we argue that, because we are able to discern remote objects *before* us therefore we can distinguish like objects *behind*.

We should hardly have thought the above specimen of metaphysics worthy of notice in these papers were it not, in its obvious tendency, a resource of sceptical evasion. Admit prescience as well as reminiscence to be a faculty of the human mind, and one argument for the inspiration of the Scriptures is done away. If the prophets could both foresee and foretell futurities yet distant as men, where is the evidence that they spoke by the Spirit of God? Predictions thenceforward can no longer rank with miracles, as among the firmest pillars of our faith, much less can we say with the apostle (2 Peter i. 19), "We have a more sure word of prophecy."

No careful reader of the Old Testament can be ignorant of the fact that prescience of future contingencies is uniformly represented as a prerogative of the Omniscient God. The Most High repeatedly challenges comparison of his claims in this respect with those of other divinities. The following passages from Isaiah will suffice to show the high ground which is taken on the point:—

(1.) "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or *declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed and behold it together*" (ch. xli. 21—24).

(2.) "Assemble yourselves and come: draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together; *who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me*" (ch. xlv. 20, 21).

(3.) "Remember this and show yourselves men; bring it again to mind, O ye transgressors! Remember the former things of old: for I am God and there is none else: I am God, and there is none beside me. *Declaring the end from the beginning, and from ancient times the things that are not yet done*, saying, My counsel shall stand, and I will do all my pleasure" (ch. xlii. 8—11).

To vindicate the tone of authority which pervades quotations of this nature, it is requisite to show that there are characteristics attaching to scripture predictions which are not to be found in professed ones from other sources. Heathen nations have had their oracles as well as the Jewish nation. In the classical productions of antiquity are still extant many revelations and prophecies which purport to have emanated from these oracles. It is only a fair inquiry wherein consists the superiority of the one class of predictions over the other. Nearly all are now agreed that the heathen oracles just spoken of were seats of imposture; what are the marks then of this imposture, it may be asked, by which we may distinguish its responses from the genuine effusions of inspiration?

We apprehend that, in considering what a genuine prediction is, there are certain species of assumed predictions

which we may altogether put out of the question.

(1.) Predictions so ambiguous that they will apply equally to two opposite alternatives can form no case for consideration.

Predictions which are susceptible not only of two different but of two inconsistent interpretations, cannot pretend to compete with those of Scripture. The havoc which this simple canon would make among the reputed oracles of heathenism, a very moderate amount of scholarship would show. The celebrated response given to Cræsus, king of Lydia, will be familiar to most of our readers. This monarch, when on the point of embarking in a war against Cyrus the Persian, was assured that, if he crossed the river Halys, he would destroy a great empire. His easy faith led him to interpret this of the empire of his antagonist; but the event proved too truly, and when it was too late to rectify the misunderstanding, that the empire meant was his own. Two other like instances occur in the history of the Macedonian monarchs. One of the most famous of these, Philip the son of Amyntas, on consulting the oracle respecting the result of his meditated invasion of Persia, was informed that "the victim was ready and the sacrificer at hand,"* and the last of his successors, Perseus, when similarly anxious respecting the issue of his struggle with the Romans, received in answer that "the Roman conquest was possible."† Self-flattery, in both these instances, gave a favourable turn to the *response*; but who does not see that a more cautious mind would have gleaned no information from it whatever. The astute managers

of the oracle had so constructed their phraseology, that no failure of fulfilment could be charged against it, whatever might be the result. In case of disappointment and complaint from any party, the answer was as plausible as it was ready, that the fault lay in the interpreter, not in the *response*.

We remark that—

(2.) Predictions which are but the guesses of shrewdness can form no case for consideration.

We cannot accept, as proofs of prescience, what are, after all, but anticipations of sagacity. There is sufficient regularity in the transactions of human life to enable an attentive and acute observer to anticipate many of the conjunctures which will arise. In the great lottery of social competition, for instance, such an observer runs no great hazard in pronouncing beforehand where many of the prizes will fall, and where the blanks. The ultimate success of some who start in this competition is almost certainly inferrible from their qualifications, nor less the failure of others. We may pass a like judgment as to many of the phases of opinion, of custom, or of party, which turn up in the revolutions of politics. He who takes his station on an elevated headland can descry the approach of a vessel on the distant ocean much sooner than one who remains on the beach below. So a mind accustomed to forecast and observation will often first outstrip others, and afterwards surprise them by its presentiments of the future:

"Its old experience does attain
To something like prophetic strain:"

But in real truth there is nothing of prophecy in it: nothing but the sound exercise of vigorous thought. Of how large a proportion of so-called pagan predictions does this common observation dispose? A Libyan oracle fore-

* Ἐσπεπται μὲν ὁ ταῦρος, ἔχει τέλος, ἔστιν ὁ θυσιῶν.
Pausanias viii. 6, § 7.

† Aio te, Æacida, Romanos vincere posse.

tells that a certain athlete named Eubotas will be successful in the forthcoming contest at Olympia, on which the athlete leaves directions to have a statue of himself got ready beforehand by the given day.* Is there anything extraordinary in this? anything more than may be explained by the facts of the race-course among ourselves? The case was one doubtless where a wager might be safely ventured on—where the merit of the candidate was so pre-eminent that his success was all but infallible.

Once more we remark that—

(3.) Predictions which ensure their own fulfilment can form no case for consideration.

Little credit can attach to the fulfilment of predictions which tend to that fulfilment themselves. Such are all those in which a certain issue is made dependent on certain previous conditions. So mighty is the impetus which is given to human resolve by the supposition that it has divinity on its side that it will often, under this imagination, put forth efforts which both deserve and command success. The supposed inspiration or coadjutorship generates an enthusiasm before which all ordinary obstacles disappear. We may, with perfect justice, explain many apparent fulfilments of ancient oracles in this way. The oracle acted on the event desired and sought, by acting on the imagination of those who sought it. Placing in view before them the goal at which they were aiming no longer in dim shadowy outline, but in definite form and direction, it animated them to exertions which previously they would not have dreamed of. Let the records of Grecian history still furnish us with an illustration of our observations. A response from Delphi

announces that, of two contending armies, the Athenian and the Lacedæmonian, that nation shall be victorious whose king shall fall. Codrus, the Athenian sovereign, on hearing this, makes for the enemy's camp in disguise, and provokes a voluntary death. He thus offers himself a sacrifice for his country. The martial ardour of his countrymen rises on the intelligence; that of their antagonists proportionably sinks, and almost without further struggle the palm of victory is yielded. So well was this principle understood in ancient times that it was no uncommon thing for generals, on the eve of important engagements, either to forge or resuscitate encouraging oracles, with a view to inspirit their followers. From the correspondence, however, between such oracles and the event, what inference to the credit of the former can be drawn? None more cogent, we are sure, than that the framers of the oracle were respectably conversant with human nature. There was no contingent connexion between the success of an army and the death of one monarch or of the other; the whole power of the oracle lay in the enthusiasm which it inspired.

Lastly, we observe that—

(4.) Vague and general predictions can form no case for consideration.

Predictions which are altogether vague and general in their terms cannot come into competition with Scripture ones. We may refer here, in illustration, to the often-quoted lines from Seneca, predicting the enlargement of the known world. What but a consciousness of a desperate cause could think of placing this prediction side by side with the prophecies of Scripture? What is there in the lines more than the hopes and the expectations of a sanguine geographer? Were there any indication in the lines of the

* Pausanias vi. 8, § 3.

direction in which the expected discovery would proceed, of the age which would witness it, of the minds which would plan it, of the power or powers which would promote it, it might pass for a proof of prescience; as it now reads, it is but a boast of human perfectibility.

The true criterion of genuine prediction is particularity. It is those events and occurrences which happen once only, and which are therefore tied to a particular place and time which attest the vocation of a prophet. No prophecies so suited for confutation of the sceptic as those which relate to fixed chronological epochs, or to given individuals or places. Chronology and geography, if they are the eyes of history, are also the crowning tests of prescience. General predictions of prosperity or adversity, of elevation or depression, whether to individuals or to states, can go for little; it is in predictions which deal in figures and proper names, in which an order and succession of events is embraced, which look forward to unique combinations and conjunctions, that the spirit of prophecy must be seen.

It ought not to surprise or concern any if they should find, on investigation, that but few comparatively of the Old Testament prophecies conform strictly to this standard, or that few even of what are called *evangelical* prophecies are suitable for this use. It is not every part of ancient prophecy which was intended for the conviction of the unbeliever. The writer of the Epistles to the Corinthians informs us (1 Cor. xiv. 22) that prophecy serves rather for those who believe than those who believe not, and though this remark has special respect to the New Testament prophesying, it is not without its force in relation to the Old. Pascal somewhere makes a distinction between the Messianic prophecies of

the Old Testament and the general prophecies. The two sorts, he says, are intermixed together in most of the prophetic books that the former might not be without *evidence*, and that the latter might not be without *fruit*. We so far adopt this distinction as to avow our conviction that it is by no means all the Old Testament Messianic prophecies which are valuable as evidence of Scripture. We could not, for example, go with Paley (Evidences, part ii., ch. 1) in giving argumentative prominence to the celebrated prophecy respecting our Lord in the 53rd of Isaiah. The value of this magnificent portion of ancient Scripture seems to us to be *doctrinal* rather than *polemical*. It is better adapted, all will agree, to be of service in a controversy with the Jew than in a controversy with the infidel. While it exhibits undoubtedly a suffering Messiah in opposition to the former: it does not so indubitably, we think, exhibit an historical Jesus or Christ, in opposition to the latter. If we would combat effectually the incredulity of this class of opponents, and from the writings of Isaiah, we must point rather to his vivid descriptions of the Assyrian invasion and its defeat; his repeated references to the captivity at Babylon, while Babylon was as yet an infant state; his specification of the nations which should overthrow Babylon itself, in its turn; and especially, his mention of Cyrus by name nearly two centuries before his appearance.* Here are predictions which no captious spirit of criticism can ascribe to mere human sagacity; particularizations which rise superior to all arts of *equivocal* or evasion. We cite, as other single prophecies, valuable on the same principle, that of Jeremiah respecting the duration of the Chaldean

* See ch. xxx. 27—33; xxxvii. 33, 34; xxxviii. 6, 7; xlii. 17—20; xlv. 1.

captivity (ch. xxv. 11; xxix. 10)—that of Ezekiel respecting Nebuchadnezzar's conquest of Egypt (ch. xxix. 17—21)—that of Daniel respecting the length of the interval from his own time to the Messiah (ch. ix. 24)—and that of Micah respecting the Messiah's birth-place (ch. v. 2). That these prophecies were intelligible enough to awaken specific expectations we have distinct evidence in the case of the first and the last (see Dan. ix. 2; Matt. ii. 5, 6); presumptive evidence of the kind may be gathered also in the case, at least, of one of the others (see Luke iii. 15; John i. 20).

As it regards prophecies on the larger scale, we must make a distinction in estimating the evidence they afford, between what we may call the *narratory* and what the *pictorial* prophecies. Not a few of the prophecies in Old Testament scripture, both the Messianic and the general, would seem to be constructed on *pictorial principles*. They embrace a wide range of future events, but with little or no indication of the intervals of duration between them. The distant future which is to arise is not unfrequently pourtrayed almost in juxtaposition with the proximate future. Futurities are grouped together which approach each other in character rather than in time, so that in continuous sentences we have events which would not even succeed each other in continuous centuries. The prophets often seem to have had but one great epoch before them—the new dispensation—and into this, as into the canvass of a picture, they have crowded all the gladdening revelations on which they would fix attention. It is not, we need hardly say, by prophecies of this nature, that the cavils and sophistries of infidelity can be met; our position, for this purpose, must be taken on those of a *narratory* character—on the prophecies

of consecutive events. Just for this reason is it and no other that we attach so superlative a value to the book of Daniel. Here we have the true rules of historic perspective observed—the stupendous scenes depicted follow each other in orderly succession. What can be more satisfactory or decisive, for instance, of the kind than this prophet's announcement of the four great monarchies of the world (ch. ii.)? What than his prediction of the twofold ramification of the Median power (ch. viii.)? or of the fourfold partition of Alexander's (ch. xi. 4)? especially, what than his description of the long-continued struggles and varieties of success of the two kings of the north and the south (ch. xi. 5—30)?

So true to history is the series of events detailed in this last chapter that infidels have had no other resource than to maintain that the prophecy was posterior to the event. Such was the objection raised against it in early times by Porphyry, whom subsequent opponents of revelation have been only too glad to follow. We should call the insinuation a paltry and miserable subterfuge were it not that we find the venerated name of Arnold latterly associated with the hypothesis. This estimable man demurs to the authenticity of the chapter on the ground of its "historic minuteness," and appears to think that no prophecy can be genuine which is not considerably obscure.* A novel objection this surely to take to a prediction, that it is too perspicuous, and that to be genuine it must rest in generalities! What obscurity or generality, we would ask, is there in some of the predictions we have already quoted,—in the four, for instance, which we quoted from the prophecies of Isaiah, or in those from Jeremiah or from Micah? Or what

* See Arnold's Life and Correspondence, Vol. I. p. 195.

obscurity or generality is there in some of the earlier prophecies of this book, the authenticity of which is not disputed? What want of minuteness or perspicuity is there in some of the prophecies uttered by our Lord himself, and which both his friends and enemies understood (see Matt. xvi. 21; xvii. 23; xx. 19; xxvii. 63).

Obscurity in predictions or prophecies seems only valuable so far as it may serve to keep in check the perverse tendencies of our nature. Too clear a discovery of the intentions of Providence with regard to the future would have an injurious effect both on those of religious and irreligious minds. It would go far towards lulling the former into a state of dreaming inaction, and towards undermining that feeling of dependence which is so pleasing an element in their piety. In the sense that we now are "saved by hope" we should then be destroyed by knowledge. The rights and dignities of the Most High would themselves suffer by the discovery. Times and seasons, once revealed to us, would no longer be in the power of the Revealer. To whatever point the revelation proceeded, the Divine liberty and supremacy would be so far annulled, and the Great Supreme himself be in the condition of the monarch pictured by our own dramatist, who willed away his dominions in his life-time.

The influence which too clear a discovery of the divine purposes would exert on the *enemies* of God and of religion is almost too fearful to dwell on. A frequent effect would be to invite attempts to defeat those purposes. It would be creating a case like that which arose in Paradise after the first transgression, where the guilty pair, after venturing first to pluck the fruit of the tree of knowledge, were in hourly danger next of presuming to

pluck that of the tree of life. They had, in other words, while they remained in Paradise, the temptation constantly before them to seize forcibly the immortality which they had forfeited. To prevent such mad impiety, as we learn, Gen. iii. 22, 23, they were expelled from the garden forthwith, and that a like impiety would not be too mad for their descendants, we may learn from one of the passages quoted above (see Matt. xxvii. 63, seq.). It is only therefore kindness to ourselves in the Most High, as well as a due regard to his own prerogatives, not to reveal the future too plainly. Whatever degree of obscurity in prophecy is or was necessary to secure these ends is doubtless inherent in it, but more than this would be clogging it with needless imperfection, and the degree of obscurity desirable in any given prophecy must vary with varying circumstances and times.

Now it is difficult to conceive of any prophecy of future events in which perspicuity could be less harmful than in that portion of prophetic scripture which is at present before us. As it regards the Jews, it could have little deleterious effect on them, because it only very remotely affected them, and as it regards the surrounding heathen to whom it relates, it was likely to injure them still less, because they would probably never hear of it. They did not understand the language in which it was written, and their predominant feeling was one of contempt for those who did. Obviously, a series of events to happen to states thus distant from the scene of the description might safely be transcribed beforehand in the pages where they were.

But are the events in question transcribed in these pages with the exact minuteness which is alleged? More of haste and precipitance, we cannot but

think, are betrayed in this observation, than of careful comparison. True to history as the details given in this chapter are, they are anything but a servile copy of the materials of that history. There are in the first place serious breaks or chasms in the order of events. We have an immense gap of this nature occurring between verses 2 and 3—between, i. e., the reigns of Xerxes and Alexander, and others of less importance afterwards. We have in fact a regular chronological succession neither of the Syrian nor Egyptian kings. In the narration of their respective fortunes we have expressions the most ambiguous mixed with expressions the most precise. Pronouns are used the grammatical reference of which is dubious, and figures which could only acquire significance after the event. What prophet, we would ask, out of his own brains, or rather what concocter

of prophecy from history would talk of “the daughter of women,” or of “robbers establishing a vision” (see vers. 17, 14)? Ambiguities like these, which assuredly would detract in the end from the credit of the inventor, would hardly commend themselves to him at the beginning.

We have not the time now to enter on the direct evidences of the genuineness of the prophecy, nor is it needful. The burden of proof or dis-proof here lies beyond all question with those who hold the negative proposition. How little severe examination Arnold had given to the matter is evident from his speaking of the chapter as being in Chaldee. We regard the few sentences which he wrote on this subject as among his *obiter dicta*, and can hardly conceive that they will raise his estimation either as a theologian or a critic.

HELP IN NEED IS HELP INDEED.

REFLECTIONS ON 1 KINGS IV. 1—7.

BY THE REV. J. P. LEWIS.

IF the reader will consult the scripture indicated above, the following observations may appear legitimate.

I. *Death is the common lot of all.*

The individual whose death is here recorded was one of the sons of the prophets, who were young men of zeal and piety connected with those seminaries of learning called “the schools of the prophets,” where they studied the divine law, and were instructed in general religious truth under some distinguished inspired seer. He lived a pious life, and was known to Elisha as a man that “feared the Lord.” Though he lived at the time of the height of Jezebel’s idolatry, and was probably

one of the objects of Obadiah’s pious generosity (1 Kings xviii. 4), yet he would not sacrifice his religion to his worldly interests, or to obtain the patronage of the great. Faithful adherence to the service of Jehovah exposed him to much privation and many trials, but death soon came to his relief, and he died as he lived. “The prophets, do they live for ever?” He lived the life and died the death of the righteous. Although he was despised by man in life, being poor, he was honoured by God in death; having his memory embalmed in the ever-living oracles of inspired truth. A view of the dead should suggest to us that we also must die, and that the

road he has just taken is "the way of all the earth."

II. *A good man may at death leave his family in indigent circumstances.*

He was a man who feared God in bad times, when idolatry was in favour at court, and had become the established religion of the land. But he was poor, yea in debt, and the prospect of death to such a man when his debts were unpaid, must have been painful in the extreme. The thorns thus planted in his dying pillow may be better conceived than described. However, he must die, but the Lord liveth, and all he can do for his loved ones is to commit them to his care.

III. *Trials often travel in a train and follow each other with rapid steps.*

Scarcely had death done its work, bereavement taken place, or the cold, dark grave closed upon the last mortal remains of the husband, ere the creditor comes demanding of the widow payment of the debt or the surrender of her sons. He was like that lord whose servant owed him ten thousand talents, and "as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made," Matt. xviii. 25. The creditor had no pity for the widow and no compassion for the fatherless. The delight of her eyes was gone, and the darlings of her heart in whose features the father's likeness might be seen are threatened. But

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to His feet,
Lay me low, and keep me there."

And trials compel her to spread her case before the Lord's prophet.

IV. *It is a pleasing circumstance when outward trials, instead of leading us to reflect on religion as the cause, constrain us to adhere to it with warmer attachment.*

That religionist who is described in the parable as the stony-ground hearer, not having "root in himself, endureth but for awhile, for when tribulation or persecution ariseth, because of the word, by and by he is offended," forgetting that "we must through much tribulation enter into the kingdom of God." But this widow does not reflect on religion as the cause of her troubles, nor on her husband's memory for his attachment to the good ways of the Lord. There is no remorse as if she had "cleansed her heart in vain." No apprehension that it was useless to "wait for the Lord any longer," she had no thought of forsaking Jehovah's service and fleeing to idolatry or the world; she rather glories in her husband's piety, and cherishes the fact that he "*did fear the Lord*" with fond remembrance, and therefore renews her resolution of taking his God for her God, and his people for her people. She is "poor in this world, but rich in faith, and an heir of the kingdom which God hath promised to them that love him." Knowing that Elisha had a sympathizing heart, she goes to him in her distress, and if he could not relieve her he would pity her and pray for her, and thus help her to bear her sorrow. Religion is the best support in trouble, and the conversation of the godly soothes the wounded spirit.

V. *The liberal heart deviseth liberal things.*

When the prophet had heard her tale of sorrow and gazed on her distress, "his eye affected his heart," and he meets her with "What shall I do for thee? Tell me what thou hast in the house." "It is but little that I can do, 'for silver and gold have I none,' but I am willing to do what I can." If her accumulated distress excited no pity in the creditor's heart, it was not very likely Elisha's arguments would. He, therefore, does not appeal to the credi-

tor, but addresses the King in the court of heaven, for "the effectual fervent prayer of a righteous man availeth much." Let us inquire with the prophet, What can we do for our fellow men; *who are poor?* for "blessed is he that considereth the poor; the Lord will deliver him in time of trouble,"—*who are sinful?* for "he who converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins,"—*who are mortal?* and therefore have need to "prepare to meet their God." What can we do to convince the thoughtless—convert the sinner—bring friends and foes to submit to the God of grace, and give the gospel a wider influence both at home and abroad?

VI. *Genuine and unsophisticated piety though accompanied with poverty will always command respect and produce confidence.*

"If a man's ways please the Lord, he maketh even his enemies to be at peace with him." The widow was poor, so poor that she had nothing "in the house save a pot of oil." But she was pious and therefore honest and trustworthy; for her neighbours willingly lent her their empty vessels. These neighbours were generally idolators, for when Jezebel was queen the servants of Jehovah were few and far between; but they knew the effect of her religious principles, and lent their vessels without fear that she would in her distress sell them instead of her own oil. From the conduct of the sons it appears that they were dutiful children. They did not disobey the mother because the father was dead. She commanded and they obeyed. Dutiful children will with pleasure minister to the wants and comforts of their parents, and thus win the approbation of God and man.

VII. *Faith, when in the fullest exercise, comes far short of God's grace and power.*

The compassion shown the widow by the prophet was large—the commission he gave her to borrow empty vessels was extensive. Her faith was correspondingly strong. The demand for empty vessels, from the abundant flow of oil, was so great as to require the services of both her sons. Notwithstanding all this, she found God was "able to do exceeding abundantly above all that she could ask or think." Like a fountain of living water the pot of oil remained undiminished, notwithstanding all the supplies which had been taken from it; and the miraculous flow stayed not till "there was not a vessel more." Verily, we are not straitened in God, but we are straitened in ourselves. Let our varied requirements be presented to the mercy-seat as empty vessels. God "hath filled the hungry with good things, but the rich (or full) he hath sent empty away."

VIII. *The unkind or even cruel conduct we may receive from others cannot release us from the discharge of our duty towards them.*

The creditor was unkind, not to say cruel, knowing as he did the widow's wretchedness. Still she owed the debt, and now that she had the means it was her duty to pay. "Go," said the prophet, "sell the oil, and pay thy debt." She had now power to prove that she was possessed of principles of integrity, that she would have paid if she could, that she did not because she could not; and that now she had the means her will was equal to her power. True religion said then as now, "Owe no man anything."

IX. *God can and will provide for those who put their trust in him.*

"Live thou and thy children of the rest," i. e., as we understand it, not live on the oil, but on the produce of the oil, over and above the amount of the debt. By trusting Jehovah she found the truth of a subsequent promise,

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed;" she did so, and God fed her, and allowed her to dwell in

the land among her own people. Verily "God is our refuge and strength, a very present help in trouble."

Diss, October, 1851.

MICHAELIS ON BAPTISMAL BURIAL.

THE following remarks on a paragraph in the Epistle to the Romans which expositors have generally thought difficult are from the pen of the late John David Michaelis, Chancellor of the University of Gottengen. The reader will find them deserving of his attention. The text is Romans vi. 1—7, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

It might be objected to the doctrine which Paul has delivered in the preceding part of this epistle concerning justification by grace, that this weakened the force of all the motives to piety. For why, it may be said, should we with earnestness strive against sin if we are to be saved by grace greater than any sins? But if Paul preached a religion which thus abated the excitements to virtue, such a religion, it

might be said, could not be true, nor proceed from God.

If we adopt the views of Paul's interpreters, he replies to this objection in the following manner: "We ought not to obey sin (says he) because we are dead;" and by this phrase, "we are dead," he means that we are no more affected by the pleasures of sin than a dead man, and are freed from all connexion with it, as the soul from the body by death. They understand the apostle here to write of *death*, in a philosophical or moral sense.

I deny not, that the ancient philosophers, and particularly the Platonists, spoke of death in this sense; but Paul would have been but a sorry reasoner, if he had adopted it. For what would this have amounted to, but merely an obstinate denial of the conclusion drawn from his doctrine, without any attempt to show that it did not follow from it? The objector said, "If grace be greater than all our sins, I see not what can deter us from sinning. Your doctrine then concerning gratuitous justification must needs be false." What could be less to his purpose than for Paul to reply, "We ought on no account to sin, for we are dead to sin or (which is the same thing), we have ceased to sin; and to this we have pledged ourselves when we were baptized." "Why not (might a Jew say)? I doubt not, Paul, that you are better than your doctrine. I believe you neither practise nor understand what follows from it. It is not, however, what you say respecting the stipulation

in your baptism to which I now object. The part of your doctrine which I condemn is that concerning justification by grace. The necessary conclusion from this is, that we may commit sin with impunity. Which, whether it agree or not with your notions concerning the intention of your baptism, is still the unavoidable consequence of your other opinions."

To this it may be added, that if *death* here is to be taken in this moral or philosophical sense, *to die*, in verses 7 and 10, must denote the same thing. But this would lead to consequences absurd in themselves, and in direct contradiction to Paul's doctrine in the rest of this epistle.

But let us understand the words, "*to die to sin*," or rather, "on account of sin," to signify, "to suffer death as the punishment of sin;" and the reasoning of the apostle will be evident, and his reply satisfactory. He who, in this sense, is dead, is to be held as just, i. e., he owes no more the debt of punishment; and in this sense, it is, that in verses 7 and 10 Christ is said to be dead to sin, and to be justified (*δεδικαιωται*) or freed from it.

This then is the force of Paul's reply to the objection, "The ground of our free justification is not that the punishment of sin is merely remitted to us, but it is so, because this punishment was endured (and our debt, as it were, paid) by Jesus Christ. The end of punishment, however, is to deter from the commission of sin. It is clear, then, that God, who exacted this punishment from our Redeemer (sacrificed for us), had it in view to restrain iniquity by doing so. Consistent ever with himself, those are not justified in his sight who yet continue in sin. When any person has the hope of the pardon of sin by the imputation of the punishment endured by Christ, he must needs have the same mind respecting

sin, which would be entertained by those who have borne the awful judgment denounced against it, and be deterred from sin not less by the sufferings of Jesus than he would have been by his own. If such be the procedure of God in justification, it follows that the doctrine of Paul respecting it, instead of opening a door for sin, recalls us, in the most effectual manner, from committing it." To show how Paul pursues this object, it may not be improper to subjoin a paraphrase of his words.

Ver. 1. What then (might a Jew say) follows from your doctrine? This surely, most hostile to all religion, that we may sin with security, since grace shall be much more abundant than all our guilt. What is here left to restrain from sin?

Ver. 2. Be it far from us! replies Paul. We who are dead on account of sin! We who have suffered its dreadful punishment—shall not we be deterred from sin!

Ver. 3. More fully to explain my meaning, be pleased to attend to the procedure of God in justification, as exhibited in the ordinance of baptism.

Know, then, that we who are baptized into Christ profess, in observing this rite, above all other things his death, and make this, as it were, our own. We are sunk underneath water,* and

* Wetstein has shown that those who were thrown, as a punishment, into the sea, were said by the ancients to be buried in it. With propriety, then, Paul represents baptized persons not merely as dead but as buried. Submersion, or drowning, was at that period esteemed one of the most formidable of those capital punishments which the Roman law derived from the Stoic philosophy. Jesus alludes to this mode of punishing criminals, Matt. xviii. 6. It is unnecessary to mention, that the sufferings and death of Christ are often likened in scripture to submersion. We construe here *into his death* not with *we are buried with* (for it is a phrase unheard of, *to be buried into death*) we construe it with *baptism*. *In baptism unto the death of Christ, we are buried with him.*

seem as it were thus dead and buried. This imports, that God imputes to us the death of Christ, endured for our sins, as though it were our own death, and we are reckoned, as it were, as truly dead as he who is buried. We emerge again from the baptismal water in like manner, as Christ arose from the dead by a divine miracle.* In this mystery the resurrection of Christ is represented as if our own resurrection, and we are held by God as having thus obtained citizenship with the saints in heaven and eternal life. From hence it appears, that it behoves us to lead the life restored to us in a new and holy manner.

Ver. 5. Having thus taken on us this symbol of death, if we are indeed implanted† into Christ and united to him, it is obvious that we are so in that also, which shadows forth his resurrection.

Ver. 6. Having then obtained this new life with Christ, what ought to be the disposition of our minds? The same, doubtless, which must be in that man whom God through his grace should restore from hell. Figure to yourself any one dead and punished there for transgression. Suppose him to obtain liberty from God to resume

his life, and to enjoy a second course of probationary existence; would not this man remember, during all his days, what he had suffered as a sinner? Would not this deter him from committing iniquity? Thus shall I all my life bear in mind, that Paul, the old man, was crucified with Christ and punished for sin—of which punishment this is the purpose, to deter from sin. It is in this way that every one of us must judge who is justified on account of Jesus Christ.

Ver. 7. For as he is accounted just in a human court of judicature, who has by capital punishment suffered for his crimes (indeed in common language “to be justified,” *δικαιουσθαι*,† denotes to be capitally punished), so, according to my doctrine respecting justification, *he* is a just man to whom is imputed, as if his own, the punishment of Christ on account of sin; i. e., who having endured death underwent the punishment of transgressors.

In conformity with these views, Michaelis paraphrases the 11th and 12th verses thus:—“Such, however, if he be, in the judgment of God, he ought not, in any part of his life, to act in any other character. Let him judge

* The literal translation of the original is, *by the glory of the Father*. The LXX. often render the Hebrew word (*robur*) glory, perhaps, because *glory* and *strength* in Hebrew, as in Arabic, denote the same thing. Isa. xii. 2; xlv. 24; Ps. lxvii. 37. Hence it happens, that when Jews spoke in Greek the word *glory* was ambiguous, and is put sometimes for *strength* or *valour*, Isa. xl. 26. In John it stands for a miracle, ii. 12; xi. 40; i. 14.

† The phrase *συνφύετον*, *planted together*, is derived from *scion* or *graft*, which being inserted in a stock or tree, grows together and unites with it. What the apostle calls “the likeness of his death,” is the baptismal submersion itself, representing or exhibiting the death of Christ. The full version of the place is as follows:—“For if we have been planted together with Christ, in the likeness of his death, we shall also be planted together with him in the likeness of his resurrection.”

† I have been in use for many years to refer my hearers, in explaining this, to the meaning which the word *δικαιουσθαι* has in the judicial proceedings of the Greeks, and in the records of their prisons; and I have quoted a very remarkable place to illustrate it, in Cicero's oration against Verres, Lib. v., c. 57. “Behold,” says he, “Roman citizens cast in heaps into prisons! Behold multitudes of your fellow citizens crowded together in the most ignominious gaols! Trace their steps from thence; by what can their deliverance from these appear? Are there none? Have they all died a *natural* death?” If he should thus attempt to make his defence, credit surely would not be given to this defence. . . . But it remains written in these same letters, which this barbarous and dissolute man could neither attend to nor understand, *ἐδικαίωθησαν*, says he, that is, as the Sicilians speak, they “*were capitally punished and cut off*.” Vido also, *Ernesti Clavis Ciceron*, and *Carpzov*, in loc. edit. 2.

himself dead on account of sin, and by this death free from the slavery of sin. Let him lead, by the grace of God, a new and a better life, altogether devoted to God, by whose free favour he hath obtained it. And let him not suffer this mortal body to serve sin, so as to fulfil the desires which arise from the

body, neither let him yield his members as instruments of wickedness, &c., but as becomes one restored from the dead let him serve God who hath created him anew, and yield to him all his members, as instruments of virtue and good works."

DR. CHALMERS ON MINISTERIAL OCCUPATIONS.

IN the General Assembly of 1825, a discussion was carried on for two days respecting the propriety, or rather the impropriety of committing to one individual a city parochial charge and a university chair. "Late in the afternoon of the second day's debate," says Dr. Hanna, "a speech on the opposite side had been closed by a quotation from an anonymous pamphlet, in which the author asserted that, from what to him was the highest of all authority, the authority of his own experience, he could assert that, 'after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his taste may dispose him to engage.' As this passage was emphatically read, no doubtful hint being given as to its authorship, all eyes were turned towards Dr. Chalmers. The interposition of another speech afforded him an opportunity for reflecting on the best manner of meeting this personal attack. At the close of the debate, and amid breathless silence, he spoke as follows:

"Sir, that pamphlet I now declare to have been a production of my own, published twenty years ago. I was indeed much surprised to hear it brought forward and quoted this evening; and I instantly conceived that the reverend gentleman who did so, had been working at the trade of a resurrectionist.

Verily I believed that my unfortunate pamphlet had long ere now descended into the tomb of merited oblivion, and that there it was mouldering in silence, forgotten and disregarded. But since that gentleman has brought it forward in the face of this house, I can assure him that I feel grateful to him from the bottom of my heart, for the opportunity he has now afforded me of making a public recantation of the sentiments it contains. I have read a tract entitled the "Last Moments of the Earl of Rochester," and I was powerfully struck in reading it, with the conviction how much evil a pernicious pamphlet may be the means of disseminating. At the time when I wrote it, I did not conceive that my pamphlet would do much evil; but, Sir, considering the conclusions that have been deduced from it by the reverend gentleman, I do feel obliged to him for reviving it, and for bringing me forward to make my public renunciation of what is there written. I now confess myself to have been guilty of a heinous crime, and I now stand a repentant culprit before the bar of this venerable Assembly.

"The circumstances attending the publication of my pamphlet were shortly as follows: As far back as twenty years ago, I was ambitious enough to aspire to be successor to Professor Playfair in the mathematical

chair of the University of Edinburgh. During the discussion which took place relative to the person who might be appointed his successor, there appeared a letter from Professor Playfair to the magistrates of Edinburgh on the subject, in which he stated it as his conviction, that no person could be found competent to discharge the duties of the mathematical chair among the clergymen of the Church of Scotland. I was at that time, Sir, more devoted to mathematics than to the literature of my profession; and feeling grieved and indignant at what I conceived an undue reflection on the abilities and education of our clergy, I came forward with that pamphlet to rescue them from what I deemed an unmerited reproach, by maintaining that a devoted and exclusive attention to the study of mathematics was not dissonant to the proper habits of a clergyman. Alas! Sir, so I thought in my ignorance and

pride. I have now no reserve in saying that the sentiment was wrong, and that, in the utterance of it, I penned what was most outrageously wrong. Strangely blinded that I was! What, Sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But *then*, Sir, I had forgotten *two magnitudes*—I thought not of the littleness of time—I recklessly thought not of the greatness of eternity!

“For a moment or two after the last words were spoken a death-like stillness reigned throughout the house. The power and pathos of the scene were overwhelming, and we shall search long in the lives of the most illustrious ere we find another instance in which the sentiment, the act, the utterance, each rose to the same level of sublimity, and stood so equally embodied in the one impressive spectacle.”—*Memoirs of Dr. Chalmers, Vol. III.*

PASTORS' LIBRARIES.

From the New York Recorder.

FEW persons are aware of the sufferings which poor scholars undergo, for the want of books which they are unable to buy. To a man with the spirit of the true scholar, books are as much the necessities of life as food and drink. He has cultivated a taste which, except in very favourable exceptions, near public libraries, it is expensive to gratify. Especially does this apply in the case of ministers of religion. In our own denomination we know of hundreds, who are habitually in a state of suffering for the want of works which are necessary for them in their ordinary preparation for the pulpit, and for their advancement in professional knowledge. They feel the necessity of being well

acquainted with the literature of their profession, and with the progress of science and literature in general. They feel the need of being able to meet all those questionings that arise in the minds of the more intelligent of their flocks, which are brought out in the privacy of the pastoral visit. In order for a pastor to be able to meet the quibbles of science, he must know something of the state of science. In order to meet the historical doubts excited by a rationalistic history and exegesis, he must know the strength and the weakness of their positions. For this he must have access to books. A young man or woman may have read Agassiz's articles, denying the biblical

doctrine of the unity of the human race, and have become acquainted with the superficial science upon which his conclusions rest. Honest doubts may be thus excited; he hears the name of the naturalist in every one's mouth; and because he is admitted to be great as an embryologist and ichthyologist, he infers at once that he has compassed the varied range of learning that makes up the proof of the unity of the human race, apart from the bible. The pastor is naturally appealed to for a solution of the doubts that have arisen. How can the secluded clergyman meet these questions, unless he has had access in some way to the works of Christian writers on the subject? A sentimental, imaginative young person becomes tinctured with a love for the gorgeous ceremonies of a ritual religion. The pastor needs to have his mind refreshed with the special learning that will enable him to show clearly *how* and *when* Christ's simple gospel was overlaid with the forms of a baptized heathenism.

When a doctrine professing to be a new development of scripture truth is set forth, to draw away the flock from the simplicity of Christ, how much of power does it give the shepherd to be able to trace it out as a new form of an old error, long since exploded and branded as a heresy! To do this readily he must have books.

We need not multiply illustrations of the need which every pastor stands in of a library. No people have been so much indebted to learning as the baptists, and none should be more ready to furnish their pastors with the means of study. Again, the people in the pews demand all the knowledge requisite to the illustration and defence of religious truth from him who occupies the pulpit. If the preacher fails in any respect for the want of the requisite knowledge he is, sooner or later, obliged to listen to criticisms of such a nature as make his

position irksome and uneasy. In calculating the expenses of a minister's living, no account is generally made of his expenses for a library. If he receives enough to provide food, clothing, and shelter for himself and his family, nothing further is thought requisite. The knowledge which can be obtained only from a library is rigidly required, but often no provision is made to obtain it. Like the Israelite of old, the pastor is compelled to furnish his tale of bricks without straw.

The smallness of pastors' salaries prohibiting them from obtaining books, is not seldom the reason why they do not improve in vigour and breadth of mind, as they advance in years and experience. The pastor feels the need of additions to his store of general and professional knowledge, but when he finds that every valuable book that he buys is at the expense of some indispensable comfort for his wife or family, he by degrees learns that he must dispense with such expensive luxuries, and comes to acquiesce in a state of things to which inexorable poverty has consigned him.

We have made these remarks, not to set forth the troubles of the pastor's life, but that we may draw from them a lesson for church members. Do we do our duty in reference to our pastors' libraries? We would especially call the attention of the more wealthy to this subject. It is well that your pastor's wardrobe and larder should be well supplied, but he also needs a supply of food for his mind. When you hear a sermon that is deficient in thought and vigour, ask yourself the question, "Has my pastor a salary sufficient to keep his library well supplied with books? Does he not need a copy of Fuller's Works, or Wood's Works, or Neander's Church History, or Kitto's Cyclopædia? Does he not need a set of the Foreign Reviews, or of Henry's

Life of Calvin, or M'Cosh on the Divine Government? Is his library well supplied with Lexicons of the New Testament Greek and the Hebrew, with critical commentaries on special books of the bible, with introductions, and all the apparatus of modern critical study? If your minister does not read the original languages of the scriptures, furnish him with the very best means of understanding the bible that can be procured, so that he may be able readily to make up any possible deficiency on that account. If you expect him to bring forth stores of good thought and digested knowledge, week by week, help him to the means of filling up his mind with truth. Be sure that he has the opportunity of bringing his soul in contact with the great masters of reli-

gious and moral thought, so that, by communion with them, he shall grow up to the same stature.

The season for the giving of presents is now coming on. In the country, especially, it is the custom to show the kindness of the heart, by sharing with the pastor the bounties of the harvest. While the pastor's body is provided for, is it not proper that some attention should be given to the wants of his mind? Be assured that nothing will gladden the heart of a pastor more than a few volumes of choice books. We would that each deacon and leading member of a church who reads this paragraph could be induced to look into the pastor's study, and see if he is provided with good books for the long evenings of the coming winter.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. IX. MATTHEW XXI. 25.

IN commenting on the question proposed by our Lord to the ecclesiastical dignitaries who had demanded by what authority he acted, Mr. Barnes writes thus:—

"*The baptism of John.* For an account of this, see Matt. iii. The word "*baptism*" here probably includes all his "work. This was his principal employment; and hence he was called the "Baptist, or the *Baptizer*. But our "Saviour's question refers to his *whole* "*ministry*.—"The ministry of John, his "baptism, preaching, prophecies—was "it from God, or not?" If it *was*, then "the inference was clear that Jesus "was the Messiah; and then they might "easily know by what authority he did "those things."

as a vicious mode of interpretation in which Mr. Barnes frequently indulges. "Probably," according to his theory, our Lord meant something different from what he said. He said baptism; he meant ministry. This is asserted to be *probable*. But why? If our Lord had meant John's whole ministry,—including "baptism, preaching, prophecies," could he not have said *ministry*? Why should he have used a term descriptive of only one part of John's work, if he had reference to the whole? What right have we to indulge in guesses, when the language employed is unequivocal? Who has given us liberty to reject the natural meaning of a phrase which fell from the lips of incarnate wisdom, under the notion that probably the Saviour meant, not precisely what he said, but something

This is a specimen of what we regard

else?" "*The baptism of John.*" What was that? Our reply would be, The immersion practised by John. But if Mr. Barnes takes objection to this, we will content ourselves with saying on the present occasion, The act performed by John, whatever it might have been, on account of which he was called The Baptist, or The Baptizer. Our Lord inquired, Was this, in their judgment, a human device or a divine institution? The question placed them in difficulty. If it were a divine institution, the person entrusted with its introduction must have been a prophet, and all men were bound to submit to Him whom John had declared to be the Lord from heaven. Mr. Barnes arrives at the same goal, but by a different route; in his mode of attaining it he proceeds on the supposition that our Lord intended to convey a meaning to his hearers, quite distinct from that which his words naturally yield.

Some will regard this, it may be, as hypercriticism, and say that the difference was not worth notice. It is however of some importance. A lax mode of interpretation undermines our faith, generating scepticism and uncertainty. It furnishes a bad precedent to allow in any case that the exact meaning of scripture should be set aside and something substituted for it which seems to us as though it would have been better. Mr. Barnes thinks that our Lord's argument would have been more conclusive if he had said *ministry* than if he said *baptism*, and therefore he imagines that our Lord meant ministry. But this interpretation which Mr. Barnes prefers, is in fact accordant

with what we deem an error, against which the question as propounded by our Lord furnishes an argument. If his words be taken as meaning precisely what they express, neither more nor less, they negative the supposition that John borrowed the rite of baptism from uninspired rabbis who lived after the Babylonish captivity. Mr. Barnes maintains (see note on Matt. iii. 6), that John found this custom in use, and as he was calling the Jews to a change in their form of religion, he administered this rite of baptism, or washing, to signify the cleansing from their sins, and adopting the new dispensation, or the fitness for the pure reign of Messiah. If it were so, our Lord could not of course have asked the question in the sense which his words naturally yield, that is, Was the act which John performed a human device or a divine institution? To this question, Mr. Barnes and those who think with him respecting proselyte-baptism are not prepared to receive the only answer which Jewish elders could venture to give in the presence of the people, and thus they have been led perhaps unconsciously to adopt as probable another interpretation which does not conflict with their prepossessions.

Let it be observed that we do not assign it as a reason why the natural meaning should be attached to our Lord's question that it militates against the notion of proselyte baptism, but that we contend that we are bound to take the words in the natural meaning because it *is* the natural meaning, and we are not entitled to assume that probably it means something else.

FAREWELL LINES ADDRESSED TO MR. AND MRS. EAST,
ON THEIR DEPARTURE FOR JAMAICA, NOVEMBER, 1851.

BY M. A. BRAUN.

CHRISTIAN friends, we're called to part,
Still remaining one in heart :
Afric's sons, in distant lands,
Ask instruction at your hands.
Go, and train her sable youth
To proclaim the words of truth.

Fear no dangers from the deep,
Christ the raging waves will keep ;
O'er the rough and boist'rous sea,
Jesus will your pilot be,
Still the tempest, hold the storm,
Guide you to your destined home.

Fear no climate, toil, or foe,
God will guard the way you go,
Sink the mountain, raise the plain,
Crown your labour, ease your pain,
All impediments remove,
Bless you with a Father's love.

You will ever find him near ;
Near to wipe the falling tear,
Near when enemies annoy,
Near to fill your souls with joy,
Near to crown you with success,
Near to guide you into bliss.

Farewell, servants of the Lord,
Ever trust his faithful word.
Farewell, soldiers of the cross,
Go forth, counting all things loss,
Farewell, kindred whom we love,
Farewell, till we meet above.

ODE ON THE DEPARTING YEAR,—WRITTEN AT MIDNIGHT.

BY MR. THOMAS BAILEY.

How swift—how fearful—is the course
Of ever ceaseless Time !
In noiseless pomp he onward moves,
Mysteriously sublime—
Mocking our gaze.

The dust of faded nations lies
Thick on his sable wings :
Yet on the Conqueror speeds his way,
And treads down thrones and kings
With matchless might.

Before his chariot darkness spreads,
Eternal and profound !
But in the light it leaves behind
What frightful wrecks are found :—
Wrecks of all things !

The hero boasts his thousands slain—
Proud of his triumphs won—
Vaunts of some single city sacked,
Some one great realm undone ;
Bleated with pride.

Poor puny triumphs, these, to boast ;
Not worth ambition's thought :
For soon his corse shall crown the pile
Of ruin he hath wrought,
Dying unblest.

But millions, numerous as the drops
Which form the summer shower ;—
Cities, as numerous as the stars,
Have sunk beneath Time's power ;
Yet he is young.

The records of his triumphs stretch
Throughout unnumbered years ;
A thousand generations slain
On that vast scroll appears,
In nameless pomp.

Yet Folly laughs, and cheers him on,
Along his dread career ;
And Passion lifts his maddening bowl,
And mocks the dying Year
With boisterous glee.

E'en while I write the Year departs !
Along the marbled hall
I hear its last faint accents steal—
Its last faint footsteps fall :—
The Year is fled !

The Year is fled ! but not the scenes,
The deeds, it brought to light !
Its broken vows—its follies—crimes—
Live ever in God's sight ;
And judgment wait.

On, on the Monarch speeds again !
The Moments call—" Away !"
But Time shall reach his goal at length,
When God shall rise and say,
" Judgment is come !—

" Bid earth her slumbering hosts awake !
Let heaven and hell draw nigh !
Blot out the sun, pluck down the stars—
In flames dissolve the sky !
Time is no more !"

REVIEWS.

Phyto-Theology; or, Botanical Sketches, intended to Illustrate the Works of God in the Structure, Functions, and General Distribution of Plants. By JOHN HUTTON BALFOUR, M.D., F.L.S., F.R.S.E., Professor of Medicine and Botany in the University of Edinburgh. Johnstone and Hunter: London and Edinburgh. 12mo., pp. 242.

"UNTO the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." How much there is of truth and wisdom contained in this apostolical remark! How often may the student of human nature, the careful observer of life and character, see it exemplified. There is scarcely any good which may not be perverted to some bad purpose, there is scarcely any evil from which some good may not be extracted, according to the qualities of the observing mind. Whatever be the intrinsic character of facts or doctrine, they all receive, to a great degree, their colouring, their character, and their use for good or evil, from the mental and moral condition of those under whose notice they are brought. In this way the fantastic appears sublime and the magnificent puerile; the wildest speculations are considered as profound wisdom, and the holiest truths are treated as pernicious errors. When the mind, for instance, becomes once imbued with the spirit of infidelity, the very grandeur of the universe, the immensity of the scale on which the divine Architect builds, the endless diversity and complication of detail which contribute to the perfection of the whole, everywhere indicating the most exquisite adaptation of means to

their ends, organs to their functions, and objects to their uses, are produced as proofs of the non-existence of a Supreme and Presiding Intelligence. In the same manner every part of divine revelation furnishes doubts to the sceptic, and its very excellencies become a scoff to the profane. While to the humble mind and reverential spirit of the believer, all nature in its overwhelming magnificence and endless diversity, presents ever new displays of infinite wisdom and beneficence, and the fields of science, as they open and enlarge, confirm his faith, increase his admiration, and exalt his joy as he exclaims, "This God is our God for ever and ever; he will be our guide even unto death."

In this reading age, this age of cheap and popular literature, attempts are frequently made — sometimes indeed with a blundering coarseness which only betrays a rabid hatred to all that is holy and true, but at other times, with much ingenuity and plausibility, to place nature and science, with all the modern discoveries relating to them, in antagonism with Christianity. It is, therefore, necessary that these efforts should be met by the friends of truth and piety; and it becomes exceedingly desirable that those especially whose leisure for reading is but small, though they thirst for information—which is the case with a large number of young men employed in professional and mercantile offices, with many females, who laudably seek the improvement of their minds without the opportunity or perhaps the inclination for elaborate research, and we might say, with no small portion of the

middle classes; it is, we say, exceedingly desirable that these should be furnished with the means of becoming acquainted with the facts and discoveries of modern science, without being exposed to the dangers of a sceptical philosophy. This is professedly the leading object of the projectors of the "Christian Athenæum," the title which is given to "a series of original volumes," of which the work we are now noticing is the second, "on literary and philosophical subjects, adapted to the apprehension and improvement of general readers;" and we must at once say, that if the whole series correspond in value to the present volume, it will prove in our view, a most acceptable contribution to the wants of the times.'

Our readers will be prepared to expect in this work a tract or treatise of a *scientific* character; and such it really is. It is evidently the production of a highly cultivated mind, who is quite at home with his subject. The science of botany necessarily formed a part of his professional education, and it is obvious enough that he has pursued it with the warmth of enthusiasm, and that his instructions on the subject flow out freely and richly from the ample treasury of his own mind. But let none of our readers suppose that it consists of dry, scientific details, proceeding in regular order through all the usual innumerable technicalities of definition and classification which constitute nearly the whole of many a botanical volume. It is written in a most popular manner; it is truly entertaining as well as instructive; so that we can easily conceive of the surprise and pleasure with which many may rise from the perusal of a work which, from its subject, they scarcely expected to yield anything which could be interesting to unscientific minds.

To give additional clearness to its

descriptions of the marvellous developments of nature, the subject is illustrated with more than one hundred and sixty woodcuts, for the most part admirably executed, to which references of an explanatory nature are copiously added in foot-notes. By this means the narrative or description is not interrupted by the constant recurrence of A., B., C., and Fig. X., XX., or XXX., and at the same time an opportunity is offered of a more minute examination at a proper pause.

But one of the most marked characteristics of the work is that it is throughout pervaded by a spirit of deep and earnest piety. The finger of God is made apparent in all the curious processes which it unfolds. And where it appeared necessary, particularly in the chapter on the *relation which botany bears to various departments of science and art*, sceptical objections are noticed and refuted.

We have ourselves been highly gratified by the perusal of this work. Great must be the advantages of those pupils who in the regular course of their education are favoured with the instructions of a teacher who, instead of making his lectures the medium of covert insinuations, if not open statements, of a sceptical tendency, discharges his office in the spirit of a Christian, and combines the love of science with the love of God.

Inni e Salmi ad uso dei Christiani d'Italia, con xii. armonie. Londra: Pressa, Partridge ed Oakey, 1850.

THIS little book of Italian hymns, with appropriate melodies appended, really ought to have been noticed before. Our only satisfaction is that this is the most suitable season, when the long evenings of Christmas are drawing on, and we may recommend parents who enjoy the recreation of Italian

song, and yet feel that its sweetness is too often, after all, but questionable compensation for the frivolousness of the verse it adorns, to purchase this little volume and make a present of it to their daughters. It would certainly be a pity for the beautiful language of Italy to fall into neglect among us through the increased attention given to German and Spanish. There cannot be a greater mistake than to imagine that the language is devoid of energy, or that lessons of sternest wisdom are not to be found in it. Nowhere does Minerva shake her terrible ægis more sublimely or with greater effect than in some passages of Dante, whilst, if we guide ourselves in a choice of languages by the consideration of what quarter of the world is likely to supply events of thrilling interest for time to come, we are perfectly sure, whatever be the case with other countries, that until "the Lord shall consume that wicked one with the spirit of his mouth" we shall never be allowed to forget the Vatican. In the volume before us there is considerable poetical merit; the metres generally such as occur in *Metastasio*. The music harmonized for three or four voices is sweet and flowing, abounding in a species of sudden transitions by no means common amongst ourselves, which yet, however, being carefully arranged, are found to add to the rich solemnity of the style, and render it more expressive and emphatic. The hymns are truly evangelical; those ascribed to the celebrated Gabriele Rossetti are especially beautiful, the 57th for example—its parallel between the daily course of the sun and the entire life of man; the morning, noon, and evening of the one and of the other. The perennial Tu Sanctus going up from each to the throne of the Thrice Holy, and then the exultation with which the soul turns round on its companion in praise "resplendent chronometer of years and

seasons," saying, Thou shalt perish, but not I, &c. The next perhaps, is still finer, on the Christian Pilgrimage. We have not time just now to translate it, but if any of our fair readers, whose friends have acted on our recommendation, are disposed to send us in return a worthy version in the metre of the original, we shall be most happy to receive it, and we promise them that few exercises will be found more improving.

The Glory and the Shame of Britain. An Essay on the Condition and the Claims of the Working Classes, together with the Means of securing their Elevation. First Prize Essay. London: Religious Tract Society. 12mo., pp. 232.

The Operative Classes of Great Britain: their existing State and its Improvement. Prize Essay. London: Religious Tract Society. 12mo., pp. 250.

The former of these volumes is from the pen of the Rev. H. Dunckley, pastor of the baptist church at Salford, and the latter from that of the Rev. W. M. O'Hanlon, congregational minister in Belfast. They gained respectively the prizes of £100 and £50, offered in the year 1849, by the Committee of the Religious Tract Society. They have now been before the public for some months. It was our intention before this to have laid these volumes before our readers, accompanied with a somewhat elaborate inquiry into the general subject. This, however, we have not been able to overtake; and that we may not allow another year to commence without having mentioned these works to our readers, and warmly recommended them to their notice, we at once do so. The importance of the subject, the necessity for its careful investigation, and above all, the desirableness that this discussion should be conducted by men who, whilst sympa-

thizing in the efforts made for the political elevation of the working classes, should at the same time have a firm faith in the necessity and power of Christianity, must be apparent to all. These conditions are fulfilled in the case of both the authors of these essays, who throughout the whole of their works manifest a cordial fellow-feeling with the masses whose condition they are depicting, and whose claims they are advocating. We are grateful to the Religious Tract Society for having elicited two such productions, and urge their perusal on all classes of our readers. To the working men they may be eminently useful in showing him his real wants, and directing him to the sources of supply; and to those in a more favoured condition they will not be of less service, if they teach them their obligations to their fellows, and lead them to treat as brethren those whom Providence has not equally blessed.

The method of Mr. Dunkley's essay is excellent, combining great clearness with a comprehensive treatment of the subject; the style is forcible, the illustrations concise and to the point, and the views inculcated those with which in general we completely sympathize. He enters first into an examination of the present condition of the working classes, treating of their personal character and habits, their domestic state, their political sentiments, and their position in reference to Christianity. The pretensions of Communism and Socialism are well dealt with, and the analysis of popular infidelity with which we are presented is accurate and able. This subject is concluded by the following paragraph:—

“The speculative character of the infidelity which exists at any given time among the mass of the people always bears a certain relation to the predominant philosophy of the age. The two seldom exactly correspond, but the

one always follows in the wake of the other. Sometimes the sequence takes place after so long an interval, that the philosophic doctrines have passed into neglect before they have succeeded in modifying the popular sentiments; the upper regions of the sky have grown serene and bright before the elements of warfare have burst upon a lower sphere. The infidelity at present existing among the working classes is no exception to this principle; it is intimately allied to philosophic doctrines which were in ascendancy half a century ago. Some little colouring has been imparted to it by the attempted appropriation of geological facts, a few slight modifications in matters of detail have been effected by the socialist theories which belong exclusively to the present day, but most that is speculative in its constitution must be ascribed to that arrogant and sensual philosophy which reached its zenith about the close of the last century. The flood of materialism which then threatened to swamp the foundations of morality and religion had its rise in the misrepresentations and perversions which were imposed on the writings of our own illustrious Locke, by his French commentators. The thoughts of our great countryman, sensualized and deadened by Condillac, were the stage on which Voltaire played off his garish sophistries. Under the Ixion-wings of this arch-scoffer atheism ventured to laugh in open day, enthroned her beastly mummeries in the sight of heaven, and uttered boasts, which common sense, if left unfettered, would have laughed to scorn. The infidel offspring of materialism have been slain, its worthies hang unharnessed on the walls of Zion, and testify by their mouldering limbs the temper of the Christian blade. Materialism itself has begun to recede before the stealthy march of principles which its own enormities have evoked, and the days of its stay in the temple of science are already numbered. Meanwhile, Paine is a text-book with the people—exploded arguments are reiterated by the working man in utter ignorance that the departed champions of his creed would be ashamed to use them. A show of fighting is still kept up, while, if they did but know it, their ensigns are cut down, their entrenchments forced, and their camp taken. In an intellectual point of view, popular infidelity, as it at present exists, is a phantom which must vanish before the clearer light and healthier spirit of coming times. Danger threatens us from another quarter. A more subtle and powerful foe is already entering the field. Pantheism, in one shape or other, is the demoniac possession of the age. Receding infidelity saw God in nothing, the infidelity with

which we shall shortly have to contend sees God in everything, and here, as elsewhere, extremes meet. Teutonic mysticisms are breathed upon us in borrowed numbers. Men have brought into use again the ancient tripod, they claim inspiration for their "ambiguous utterances," and clothe themselves with the tattered garment of the seer. Paganism revives once more,—eclectic liberalism recalls her into life—her withered forms are breaking through the incrustations of twenty centuries, her temples rise at Delphi and Dodona, her statues start from dust, and take their stand beside their ancient altars. Rest, Julian! thy mantle has fallen on the modern prophet; peace to the heroes of Valhalla! redress shall come at length to the wrongs of Thor and Odin; a brighter day is dawning, when Europe shall return in penitence to her oaken forests, her human hecatombs, her wicker cages, and her druid shrines. Happily, this danger is at present only lowering in the horizon, a cloud no bigger than a man's hand. The harpers harp never so wisely, but our Saxon senses are too dull to catch the syren strain. The utterances of transcendental wisdom have hitherto been confined to a select circle of admirers, and few even of them have grasped the principles by which they are inspired. The mass of the people are yet, and must for some time remain, untainted with this leprosy, their disease is of a less dangerous complexion; now is the time to effect their cure, to develop their mental energies, and promote a healthy circulation in the spiritual system; in a word, to assist them in gaining an experimental realization of substantial truth, that when the dogmas of Pantheism are presented for their acceptance, they may have discernment and strength enough to write them down in the category of fictitious follies."

The diverse developments of popular irreligion, as manifesting itself in indifference or superstition, concludes this first part of the essay. Mr. Dunkley next discusses the principles and means by which the elevation of the working classes is to be secured. Much is advanced in connexion with this subject which demands the attention of the middle and upper classes of society, in particular the importance of calling out the power and energy of the people themselves in any effort made for their improvement, rather than by eleemosy-

nary aid, leading them habitually to undervalue their own exertions. The necessity for education in the elevation of the people is illustrated; and much that is truthful and important is introduced in relation to the need that exists for a more earnest and practical manifestation of Christian truth. The causes of the prevailing aversion to Christianity are satisfactorily traced;—so far, that is, as the conditions under which only the essay could be published by the Tract Society would allow. It obviously was incompatible with the fundamental rules of that society that any reference should be made to the effect of a church establishment in alienating the minds of the people from that truth which it is supposed to represent; or to show how, by regarding all classes of ministers as animated by the same motives, they see but little to love in the system which arrays on the side of a government, and uses as tools of despotism a vast number of influential men, or which would represent as followers of the apostles of Galilee men whose efforts on the part of Christianity are stimulated by the prospect of £10,000 or £20,000 a year. A very valuable and impressive chapter on the claims of the working classes, and the benefits which would result from their elevation, concludes the volume.

The work of Mr. O'Hanlon is also well worthy of attention. Looking at the subject in much the same light as Mr. Dunkley, he has entered somewhat more minutely into some details, particularly with regard to education; and has answered certain objections which might be made to the desirableness of a strenuous effort to secure a higher position for the masses of our countrymen. We hope for both volumes a large circulation.

BRIEF NOTICES.

The Christian Almanack for the year 1852 : being Bissextile or Leap Year. London : R. T. S. Price 9d. gilt.

The Protestant Dissenter's Illustrated Almanack for 1852 : being Bissextile, or Leap Year. With Pictorial Illustrations, from designs by Gilbert, of several important events in the History of Nonconformity. London : pp. 84. Price 6d. cloth.

The Wesleyan Almanack for 1852 : being Bissextile, or Leap Year. Compiled for the use of the Wesleyan and other Branches of the Methodist Family. London : pp. 64. Price sixpence.

The Baptist's Almanac for the year 1852 : being Bissextile, or Leap Year. One sheet, price one penny.

These are the only Almanacks for the year 1852 that have yet reached us. The first has become so generally known that it is only necessary to say that none of the admirers of what it has been in past days will have to complain of any innovations introduced into its plan. The Protestant Dissenter's Almanack contains, as in former years, a large amount of acceptable statistical information, and, as in former years, also assigns to the institutions of our congregational brethren a proportion of space, the equity of which it is not easy for one who is a Protestant Dissenter of another class to perceive. We have before us a letter written last December, by a friend who inquires, "Why are six pages devoted to the Congregational body, and only the same number to all the other denominations in England put together?" Turning to "Denominational Statistics" this year, we find under the head "Congregationalists" five pages and a half, while other five pages and a half include "the Baptist Denomination"—"General Baptist Denomination"—"Wesleyan Methodist Connexion"—"Methodist New Connexion"—"Wesleyan Methodist Association"—"Bible Christian Connexion"—"British and Foreign Unitarian Association." This preponderance of the concerns of one denomination would be quite suitable if the work were professedly attached to that denomination, but we cannot see its propriety in an Almanack which might be supposed to belong equally to all the classes of Protestant Dissenters. The Wesleyan Almanack is we believe new ; it gives copious statistical details respecting the various branches of the great Wesleyan family, and seems to be especially designed to subserve what is called The Reform Movement. The Baptist's Almanack is also, we believe, a new effort. The part which gives its peculiarity is a list of above ninety baptist ministers in London with the situation of the place in which each officiates. In the compilation of this list there must have been considerable research ; it contains the names of many places and preachers of whom we have no knowledge.

Notes Critical, Illustrative, and Practical, on the Book of Job, with a New Translation and Introductory Dissertation. By Rev. ALBERT BARNES. Printed from the Author's revised edition, with a Preface by Rev. E. HENDERSON, D.D. In two volumes.

The notes on Job are some of the most valuable that have proceeded from the author's pen. Their reputation is sufficiently established to render it unnecessary, in such a notice as this, to refer to any thing more than the characteristics of the edition. The late Mr. Cobbin had been accustomed to superintend the former volumes of this series, but he having entered into rest, Messrs. Partridge and Oakey have obtained the able assistance of Dr. Henderson. The new editor says, "I have carefully revised the Hebrew, Syriac, and Arabic of this portion of 'Cobbin's Edition,' and can vouch for its accuracy with respect to these languages"—a point which is seldom sufficiently secured in the typography of our country. We wish Dr. Henderson abundant health and vigour for the completion of the series.

Scripture Subjects, put into Simple Verse for the Young. By EDWARD MILLAR. London : John Snow. pp. 83.

The author of this little book for the young, is an excellent minister of Jesus Christ, laid aside from his loved work by severe indisposition. Still panting after usefulness, he has here brought many of the important truths of God's word before the youthful mind in a simple and engaging form. Remembering what Herbert says—

"A verse may find him who a sermon flies,
And turn delight into a sacrifice,"

we very cheerfully commend the work to parents and all our youthful readers.

Little Henry's Holiday at the Great Exhibition. By the Editor of "Pleasant Pages." Cloth, gilt. Price 2s. 6d.

It is said that the queen has ordered six copies of this work for the use of her children ; it is evident that as much care has been taken in the preparation as though it were expected that she should do so ; and it is certain that if the royal children resemble other children of similar ages they will derive from it much pleasure and improvement.

Sermons and Sacramental Addresses. By the late Rev. JAMES HAY, D.D., Minister of the West United Presbyterian Congregation, Kinross. With a Memoir of the Author, by the Rev. WILLIAM MACKELVIE, D.D. Edinburgh : Oliphant and Sons, 8vo. Pp. 394.

Dr. Hay was for fifty-six years minister of a Presbyterian congregation in the town of Kinross, connected originally with the Secession

body, and now, by the union of that body with the Relief Church, forming one of the congregations of the United Presbyterian Church. He was for many years a leading minister in that connexion, both before and since the union. The events of his life were not of a striking character; but his memoir, in great part autobiographical, is interesting as depicting to a considerable extent the mental workings of a man of sanguine temperament and firm faith in Christ, as they were called into operation through a long life, in the course of which ten out of eleven children preceded him to the grave. Many notes accompany the memoir, relating chiefly to the ministers of the early part of the present century in connexion with his own body. The sermons and addresses which constitute the principal part of this volume are specimens of his discourses; sermons of a class likely to be useful as preached, and the publication of which would be interesting as a memorial to those who knew Dr. Hay, but which do not appear to us to possess enough either of originality or profundity to render them popular at least in this part of the island.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Natural History of Man; or, Popular Chapters on Ethnography. By JOHN KENNEDY, A.M. London: Cassell. Fcp. 8vo., pp. 288.

Ragged School Rhymes. Dedicated to the Rev. Thomas Guthrie, D.D. By ALEXANDER MACLAGAN. With Twenty-one Illustrations by Eminent Artists. Edinburgh: Johnstone and Hunter. Post 8vo., pp. 120.

Course of Eight Lectures on the Great Protestant Reformers, by Various Ministers, delivered before the Members and Friends of the Liverpool Sunday School Institute. With an Introduction by the Rev. W. H. Stowell, D.D. London: Johnstone and Hunter. 8vo.

Something New from the Story Garden. Brought by Sister, for Ida, Agnes, and Ernie. London: Groombridge and Sons. Square 12mo., pp. 77.

The Valley of Decision: or, Divine Teachings in a Boarding School. A True Narrative. By Mrs. H. S. KNIGHT. Edinburgh: Johnstone and Hunter. 24mo., pp. 94.

The Young Man's Friend and Guide through Life to Immortality. By JOHN ANGELL JAMES. London: Hamilton, Adams, and Co. Fcp. 8vo., pp. 290.

Gospel Victories: or, Missionary Anecdotes of Imprisonments, Labours, and Persecutions, endured by Primitive Methodist Preachers, between the years 1812 and 1844. By THOMAS CHURCH, Author of "Popular Sketches of Primitive Methodism," &c. &c. London: Aylott and Jones. 12mo., pp. 148.

The Life and Times of John de Wycliffe. London: R.T.S. 16mo., pp. 192.

Remarkable Delusions; or, Illustrations of Popular Errors. London: R.T.S. 16mo., pp. 192.

A Lecture on the Great Exhibition, delivered in the School Room of the Baptist Chapel, Upper Charles Street, Leicester, Oct. 16, 1851. By the Rev. T. LOMAS. Second Edition. Leicester: Burton. 18mo., pp. 18.

A Lecture on the Glory which will redound to God from the Conversion of the Jews. By the Rev. J. HARRIS, D.D. London: British Society for the Propagation of the Gospel among the Jews. 12mo., pp. 33.

Village Scenes: a Poem. In Two Parts. Edinburgh: Johnstone and Hunter. Fcp. 8vo., pp. 115.

Rhymes for Infants. Extracted from "Helps for Infants in Spelling, Reading, and Thinking." By W. F. LLOYD. London: Hamilton and Co. 32mo., pp. 32.

The Little Child's Catechism, in Rhyme, with Prayers and Graces. London: S.S.U. 32mo., pp. 32.

Scripture Selections for the Young to Commit to Memory; with Brief Explanatory Notes. First, Second, Third, and Fourth Series. London: R.T.S. 32mo.

A Catechism on the Principal Parables of the New Testament. Intended for the Young. By W. F. LLOYD. London: S.S.U. pp. 90.

The Imperial Cyclopædia. Dedicated by Permission to Her Majesty. The Cyclopædia of the British Empire. Part IX. Hackney—Jamaica. London: Knight. Imp. 8vo., pp. 159.

Half Hours of English History. Selected and Illustrated by Charles Knight. Part VI. London: Charles Knight. 8vo., pp. 72.

The Eclectic Review. November, 1851. Contents: I. The British Anti-State Church Association. II. Arab Travels in Central Africa. III. Porter's Textual Criticism. IV. The Ballad Poetry of Scotland. V. Adventures of a Gold-Seeker. VI. South African Missions. VII. Religious Scandal; the Story of my Life. VIII. Religious Aspects of the Great Exhibition. IX. Review of the Month. London: Ward and Co.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. November, 1851. Profits devoted to Aged Invalid Ministers of the United Presbyterian Church. Glasgow: R. Jackson. 8vo.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. November, 1851. Edinburgh: Johnstone and Hunter. 8vo.

The Friend of Israel. November, 1851. Glasgow: Scottish Society for the Conversion of Israel. 8vo.

The Jewish Herald. November, 1851. London: British Society for the Propagation of the Gospel among the Jews. 12mo.

The Local Preacher's Magazine. November, 1851. London: Aylott and Jones. 8vo.

The Herald of Peace. Published under the Auspices of the Peace Society. November, 1851. 4to.

INTELLIGENCE.

AMERICA.

NOVA SCOTIA.

There are three associations in this province—the Western, Central, and Eastern.

The annual meeting of the Western took place at Yarmouth, June 7 to 10. This association comprises thirty-six churches. Revivals had taken place in three of the churches, resulting in the baptism of 416 persons. The churches are—Yarmouth, 193 baptisms; Westport, 79; Long Island, 144.

The Central association met at Canar, Cornwallis, June 21 to 24. There are thirty-three churches in this association. A low state of religion had prevailed in most of them during the year.

The Eastern association met at Onslow, July 19 to 22. It contains forty-five churches.

The following is an abstract of the statistics:—

INCREASE.				
	Western.	Central.	Eastern.	Total.
By Baptism...	526	78	241	845
By Letter ...	49	20	21	90
Restored.....	25	8	11	44
Total.....	600	106	273	979

DECREASE.				
	Western.	Central.	Eastern.	Total.
Removed.....	10	13	8	31
Dismissed ...	40	23	25	93
Excluded.....	35	34	27	96
Died.....	48	39	14	101
Total.....	133	114	74	321

Clear Increase..... 658

Total number of members—

Western Association.....	5,147
Central.....	3,432
Eastern.....	2,062
Total.....	10,641

A mission among the Acadian French is about to be established by the Western association.

Two new churches have been formed during the past year.

The churches in Prince Edward Island and Cape Breton are included in the Eastern association.

NEW BRUNSWICK,

There are two associations in this province.

The Eastern, comprising forty churches, held its annual meeting at St. Martin's, July 5 to 8. The western, comprising thirty-nine churches, at Douglas, Sept. 6 to 9.

There were 170 baptisms in the Eastern association during the year, and 306 in the Western—total, 476. Clear increase—Eastern, 134; Western, 269; Total, 403.

Total number of members:—

Eastern	2,830
Western	2,499
Total.....	5,329

Three new churches were formed during the year.

ASIA.

RANGOON.

The New York Recorder says:—"The Magazine and Macedonian for October bring intelligence of unusual interest from several missions. From Rangoon, in particular, the news is unexpectedly favourable for the re-occupation of Burmah Proper.

"Having succeeded in gaining leave to remain at Rangoon till the royal pleasure concerning them should be announced, Messrs. Kincaid and Dawson returned in March to Maulmain to remove their families. On the 16th of April they landed once more in Rangoon, and found general dismay among their acquaintances. During their absence the governor had used great violence toward two or three who had shown them some trifling attentions, fining and imprisoning them in a summary manner. For a few days the prospect was gloomy, but they were once more permitted to reside there for the present, and hired a house sufficient to accommodate their families, and to furnish a chapel and dispensary.

"On the 3rd of May, a royal writer called with a message from the governor, that the king had expressed pleasure at the arrival of the American teachers, and the hope that they would remain in Burmah; his majesty ordered that no one should molest them. Public worship in Burman and English was commenced on the first Lord's day in May, and had since been steadily observed, the congregation sometimes numbering from thirty to forty. An aged priest from Ava, a person of high rank and great influence at court, called at the mission-house several days in succession, and at last craved per-

mission to lodge there. He had attended public worship three times, requested the brethren to accompany him to Ava after the rains, and promised them his utmost favour on their arrival at the capital.

"There was a constant stream of visitors. A daily average of near forty had received medical or surgical aid; among them a principal officer of the customs, whose case was considered desperate, obtained relief. An orphan youth nearly blind, who before his calamity had studied for the priesthood, came for help and asked leave to stay with the missionaries, to which they assented. His eyesight is improved, and he receives Christian instruction with apparent interest."

MAULMAIN.

Mr. Stevens writes that he has had the pleasure of baptizing a young woman, formerly a pupil in the Burman boarding-school. Two members have since been added. Mr. Stilson, of the Burman mission, is in a declining state of health.

SANDOWAY.

Mr. Abbott gives an interesting sketch of the incipient Burman church at Sandoway, to which a member has been lately added; a body that promises much in time to come.

Mr. Beecher writes, June 10, that twenty-three pupils had arrived from Burmah and the coast to enter the boarding-school, and that more were expected. They brought information that the native churches are in a healthy and prosperous state. Moungh Yay, who was ordained in December, has since baptized ninety-seven converts near Bassein. The native Home Mission Society has completed its organization, raised over one hundred and fifty rupees, and appointed three missionaries to labour among their heathen countrymen. May this germ of evangelical influence wax great!

SIAM.

The death of the old king, April 3, and the accession of princes who profess a more tolerant and liberal policy, give hopes of more prosperity to the mission. The missionaries and other foreigners were invited to the coronation ceremonies, and encouragement was given of freer intercourse with foreigners and improvements in domestic administration.

HONGKONG.

Mr. Dean is making progress in the translation of the scriptures, having nearly finished Exodus. The church has been encouraged by the baptism of three persons, and two more have since applied for admission.

EUROPE.

FRANCE.

Dr. Devan, an American baptist, has organized, it is said, a church of twelve persons at Feurs, seventy miles from Lyons. June 8, one was baptized at Aulse, fourteen miles from Lyons, and on the 15th four more were added to the church. Aug. 23rd, he reports two additional baptized at the same place; four have been added at Lyons, and three more expected to receive baptism. His congregation sensibly increases.

INFIDELITY IN FRANCE.

The following interesting paper, slightly abridged from the "Christian Times," was read at the recent Conference of the Evangelical Alliance by M. Napoleon Roussell of Paris. It sets before us in vivid language the evil resulting to religion from the false representations of it in the Romish church, and from its identification with the state; and in the remedies it points out there will be found much that will fairly apply not to France only, but to the spread of religion in our own country.

Being requested to furnish some account of infidelity on the continent, I must begin with limiting this vast question on its two constituent points, infidelity and the continent. For the continent I will substitute France, that being the only country with whose religious aspect I am personally acquainted; and I will only speak of infidelity in its relation to Christianity; for I conceive that it was in this sense that the word was used in the original programme. Thus restricted, my subject may be stated in the following terms: What infidelity exists in France with regard to the religion of Jesus Christ?

I propose to treat it in the following order:—What are the causes of this infidelity? What are its results; or under what forms does it present itself? Finally, What are the remedies which should be opposed to it?

The causes.—The first reason why Christianity is disbelieved is that it is unknown. Such a statement may excite surprise in Paris; in London it will be better understood. Yes, the country which bears the name of "very Christian," which counts churches by thousands, ecclesiastics by tens of thousands, is yet ignorant of Christianity; and what is still more remarkable, all, even the most ignorant, pass judgment with an imperturbable assurance on that Christianity which they know not. Whatever hesitation may exist elsewhere, here men have so good an opinion of themselves, that they imagine they can define by instinct that which they have never studied. They have read, per-

haps, an objection of Dupuis, a witticism of Voltaire, some sarcasms on Christianity from the workshop or the drawing-room; and with this superficial view they are satisfied,—on these slender grounds Christianity is judged and condemned. Others go yet further, and without being even able to read, or having heard either side of the argument, they reject Christianity, and frame for themselves a religion composed of two dogmas—the existence of a Creator, and the hope of a future state; a Creator whom they regard only as the First Cause of the universe, and deny or forget his relation to them as their Judge; a future state, which, resting on hope and not on faith, is supposed to belong equally to all—less or greater degrees of happiness being assigned to those who are more or less culpable.

Besides, how should Christianity be known in a country which has barely emerged from a long series of ages in which the bible—the very source of Christianity—has been unknown? Where the bible itself has not existed, how shall we look for the religion which it teaches?

I know, indeed, that for the last quarter of a century the bible has been freely distributed; but what, after all, is a million of bibles, in a population of thirty-six millions, especially when one thinks that half of them are by this time worn out; others are doing double and treble service in protestant families; others have been carried off by the priests; others used up in schools, where bible reading is made a weary task? How many unread bibles lie on dusty shelves? How many are read without being understood, their possessors knowing no more of reading than is barely sufficient to decipher the words, the sense and meaning of which escapes them?

But there is a yet more dangerous evil than ignorance—and that is, error. I would rather have to do with a man who avows and feels his ignorance, than with one who veils it under false notions. The second cause, then, which I shall notice of infidelity in France, is confounding Christianity with Roman Catholicism. For the doctrine of free grace Rome substitutes works; with her, to worship in spirit and in truth, is to worship relics; the Saviour is the Virgin Mary. In a word, Christianity is the mass, confession, abstinences, ceremonies, processions. How should not religion, under these pagan forms, repel the superficial but intelligent multitude, who will not be at the pains of raising the Catholic veil which covers the main features of Christianity?

But it will be asked, Has Christ no place in the Roman church? Yes, he has; but what place, a fact which came under my own observation will best illustrate. Some years ago I was visiting the papal church at Avignon. On the altar was a splendid image of

the Virgin; around the nave were twelve arm-chairs for the canons, with a throne for the bishop. Pained by these indications of idolatry and pride, I turned aside to an empty and ruined chapel. There in a corner covered with dust, a small figure was thrown. The purple robe, the crown of thorns, the reed in the hands, showed whom it was intended to represent. "This, then, is your Romanism," exclaimed my companion to our guide, "it puts the Virgin on the altar, the clergy in the choir, but Christ in a shameful and forgotten corner."

Only under this form is Christ known in the Romish church; only as a crucifix, or in other words a fetish, which is revered, kissed, worshipped, because it has been blessed by the priest. Otherwise there is no Christ; there is only the sacrifice of the mass, that potent spell for releasing souls from purgatory, which is celebrated in honour of the saints, or to commemorate any remarkable event. Christ, as a living and personal Saviour, an Intercessor, is unknown. As the host has supplanted the Saviour, so has the Virgin supplanted the Intercessor; and the God-Man is held in tutelage by his mortal mother, being always represented as a child in the arms, or at the feet of the Virgin Mary. All that remains of Christ in Romish doctrine is the sacrifice of the mass; that is to say, salvation retailed by the priest at the price of a few pence.

I repeat it, for the great masses of our French population, Christianity is Romanism, and Romanism is the mass, confession, ceremonies, fasts, and a thousand ridiculous superstitions; and here we have a distinct reason why infidelity prevails in France. The gospel is, on the one hand, unknown; on the other, seen through the distorting medium of Romanism.

The French bear the character, among other nations, of being good catholics; so they are in name—but in fact they are bad protestants. You will find them, a thousand to one, mocking both the pretensions and the doctrines of the Romish church. It is a perpetual subject of raillery among the very people who yet have recourse to its ordinances, who in it are baptized, instructed, married, and interred, submitting from custom, from decency, or from imitation, to its empty forms.

But, it will be objected, the Christianity which you thus represent as ignored by some and ill understood by others has, nevertheless, been faithfully proclaimed in France. That is true, but here, as in all other ages and countries, infidelity has a vantage-ground in the natural repugnance of the heart to a doctrine which condemns its corruption and humbles its pride. This impediment to the spread of Christianity is so universal as scarcely to need here a particular mention, were it not that certain features in our

national character, which it may be well to bring forward, render it a more formidable opponent here than elsewhere.

Christianity addresses itself pre-eminently to the heart and the conscience; but a Frenchman is essentially a reasoning and intellectual being; every system which does not satisfy his reason is suspected by him. Now, it must be acknowledged, that such is the case with the gospel. Doubtless, when once the doctrines of grace have been received into the conscience and, under the influence of the Holy Spirit, welcomed into the heart, the mind too is enlightened, and all becomes intelligible and harmonious to him who believes. But the natural man comprehends not the cross of Jesus Christ. We are not stating this as an accusation, but as a fact. If it is true that the gospel condemns the sinner, it is also true that it is condemned by the sinner; and the accusation against the gospel that it is irrational and illogical, finds a strong response among our countrymen, who see, in the claim put forth by Christianity on our simple and unquestioning faith, a sufficient evidence that she feels herself incapable of proof. In their eyes, faith is not the surrender of the heart to a moral truth, which in its very enunciation finds its proof; but faith is an act of the imagination, creating its own phantoms; and the believer is one who shuts his eyes that he may persuade himself of what he desires: thus the construction put upon the statement that "we are saved by faith only," would be—that it suffices to be persuaded of an error, in order to have all the advantage which would ensue were it a reality. Christianity, I repeat it, in the demand it makes upon our faith, avows in the eyes of Frenchmen, that it cannot be proved by simple good sense, by pure reason, or by logic—the basis as they conceive of all truth. It is not surprising that, starting from so false a principle, they arrive at the false conclusion of infidelity.

To these general causes—ignorance, superstition, and human pride—which, more or less, exercise an universal influence, must be added those which are peculiar to France. Such are the past vices and crimes of the Romish clergy. It might, doubtless, be advanced on this head, that the gospel of Jesus Christ is not responsible for the decretals of the popes; but few will be at the pains of making this distinction, and the masses will charge upon Christianity the disorders and the crimes of its pretended adherents. The history of the popes is better known in France than that of Jesus Christ, and the history of the priests better than that of the apostles. On the church falls the reproach of having more than once enkindled war, of having convulsed the kingdom by intrigues, and spread corruption of manners by their evil example. And though in the present

day the standard of clerical character is higher, the blame still attaches to them of avarice and ambition. Whether with or without cause, their manner of life is the frequent subject of suspicion, and becomes a fresh source of infidelity, according to the well-known proverb, "as is the fruit, so is the tree; as are the priests, so is the religion."

This reproach, of course, legitimately falls on Roman Catholics; but if we keep in mind what I have already pointed out—the confusion which exists between the religion of the pope and the religion of Christ—we shall see how readily the blame and responsibility belonging to the one may attach to the other. That which, above all other things, irritates the people against the clergy, is their rapacity, that is to say (for I would not assume the position of a judge), their rapacity, real or supposed. It will suffice to state that this is the general opinion; and I may even make a further concession and say, that the priest may sometimes appear rapacious because the people are avaricious. This is especially true in the rural districts; for to ask a peasant for his money is like asking his heart's blood. He will give it, indeed, rather than incur public contempt by throwing off ecclesiastical charges; but while he gives he curses the demand and the priest who makes it; his hatred is roused against religion itself, and he is a ready victim for the snares of infidelity. This reproach of rapacity is connected with another similar and very general accusation against the priest, that he makes a trade of the mass. The doctrine of "*opus operatum*," held by the Roman church, favours the idea. If the outward act be accomplished, all is well; and the temptation of entering into the priestly office, as a means of livelihood, is thus very great. The mass is equally celebrated, confession received, absolution given, whatever be the motives which induce the priest to assume his office, and the suspicion that these are often worldly ones, has its effect; his discourses and counsels are received without affection, as they are supposed to be delivered without conviction; if there be no personal charge to lay against him, he is accused as belonging to a hypocritical body, whose most sacred duties are made a means of advancing their private interests.

This opinion of the priest extends also to his patrons; thus those governments which have protected the church have generally shared in the hatred excited by the clergy. They are regarded as having an ultimate view to the preservation of their own place and power, in the encouragement which they give to the preaching of order and peace. The salaried priest is thus looked upon as the spiritual soldier of the state, and the charge of hypocrisy extends to his employers. Thus the state and the church became mutually dependent. This was well exam-

plified in the revolution of 1830. On the fall of the elder branch of the Bourbons, the priests fled, the churches were closed, the crosses demolished in the provinces, and the archbishop's palace at Paris plundered. And, by way of an opposite proof, when some years later the new government appeared to isolate its cause from that of the priests, the popular favour at once returned to the forsaken church; finally, to complete the demonstration, when Louis Philippe, in imitation of his predecessors, leaned on the clergy for support, the people again included both in their hatred.

Being at that time occupied in the evangelization of Roman Catholics, I have almost everywhere found antipathy to the church united with antipathy to the government. Both, in the eyes of the people, were hypocrites, who preached religion to enforce obedience. From the foregoing facts we arrive then at the conclusion that the official religion in France has contributed to develop infidelity, from the sweeping charges of hypocrisy against both governments and clergy to which it has given rise; the people having seen in their civil or ecclesiastical defenders of religion, only men who preached the faith to ensure obedience, and the peaceable enjoyment of riches coveted by the poor. On the strength of this, the natural inference has been, "If our superiors do not themselves believe the doctrines they preach, or cause to be preached, why should we?" Here we have a fruitful source of infidelity.

Now let us examine into the *results* of this infidelity, or in other words under what outward forms it is manifested. In the first place, the hypocrisy of rulers has, as a natural result, produced hypocrisy in their subjects. It is a well-known and received maxim in France, that religion is necessary to conduct the affairs of the family and the state. Strange indeed it is that those who see the necessity of religion for all but themselves, are blind to the contradiction involved in such a notion. There can be no doubt that it proceeds from a real disbelief of the truth; and I do not here speak of Christian truth but of truth in general; there is no inwrought conviction that the true and the good are inseparably connected as principle and result. They do not think it a matter of importance to arrive at the discovery of the truth. They think it impossible to attain to such a discovery. In short, to state my own conviction in a few words, they do not think that truth exists! As a natural consequence, they think that beneficial results may even flow from the polluted springs of error and falsehood. This dangerous and immoral doctrine finds expression in another popular axiom: "All religions are good, for all recommend morality and virtue; we will, therefore, hold to the one

already established, for our children, our wives, our servants; we ourselves will remain philosophers"—that is to say, infidels.

It is thus that infidelity, incapable itself of producing morality, has had recourse to religion, and has assumed the garb of hypocrisy. It is thus that numbers, according to their rank and position, call themselves Christians, while unconvinced of Christian truth. Under pretext of giving an example, they frequent the mass, which they inwardly despise; lest they should shock the prejudices of their wives, they bring their children to holy baptism; to introduce them to the world, they cause them to attend their first communion. Often, too, the wife herself communicates, to escape the reproaches of stricter devotees. On the principle of concession to family feeling, marriages are celebrated in church: the fear of being considered avaricious induces men to pay the priest for interring their relatives; and among all these motives we may single out as the highest the consideration that religion, though in itself a refuge of lies, has a consoling power for the poor, the sick, the old—does repress clamorous complaints and overgrown covetousness. Who does not see here the mutual working of selfishness and hypocrisy?

I cannot repeat it too often, whether men are conscious or not of this hypocrisy, whether it is more or less distinct, it is general in France; nay, under the specious name of philosophy, it is gloried in, and that by our rulers themselves. Does it then accomplish the end for which it has been adopted? Is religion really embraced by the subordinate classes—subjects, wives, children, workmen, servants? No; the crafty of this world are here taken in their own snare; each class detects the *ruse* practised upon him by his superior, and imitates his example. The religion passed on from the ruler to the citizen is by him consigned to his wife, the wife leaves it to the servant, the servant to the children, and presently the children see through the flimsy artifice; they, too, make sport of religion, and wait for the time when it will be their turn to deceive others. This is indeed horrible, but it is true.

Shall we follow out this general hypocrisy into its various and fatal effects, producing a sensual, lying, immoral, dishonest, and vicious course of life? Shall we show you hypocrisy in religion leading to hypocrisy in morals, and causing it to be adopted as an axiom, that scandal is worse than ill-doing; that concealed sin loses half its guilt; that all is permitted which does not offend against the property and life of others; that impurity, intemperance, blasphemy, violation of the sabbath, are unimportant, because they do no one any harm? Shall I remind you of the principle of popular morality—"I have neither stolen nor killed?" Here even conscience is at its maximum, and

general practice falls far short of this. No, I cannot enter into these details, but will content myself with the general statement that there are no moral principles in France; I repeat it, no moral principles. If honourable exceptions are brought before me, I will say that such exceptions do but prove the rule. I do not indeed mean to affirm that every one is, for instance, guilty of injustice; but I do say that they are for the most part held back by self-interest, or points of worldly honour, and rarely indeed by any principle of morality. Even this degree of probity is more apparent than real. Unfaithfulness is tolerated under its varied forms of deception, lies, and broken promises. All this is allowable; conscience, the voice of God in man's heart, is far less heard than human opinion; man is feared, not God; justice and probity are forgotten, if injustice can be practised without drawing upon the offender the frown of his fellow men.

On the inclined plane of immorality France is descending with an ever-accelerating speed, till it seems almost to have reached the lowest point of depravity. Without faith, without conscience, its only safe-guard a feeble respect for human opinion, a sense of honour, which exercises a continually diminishing influence, sensual pleasure is boldly proclaimed as the legitimate object of life. Such is the fearful state into which our country is fallen. If I am asked how, with such views, I account for our numerous charitable institutions, our hospitals, savings-banks, benefit clubs, &c., I would reply, one single principle explains all—fear; fear of revolution, fear of *emeutes*, fear of theft, and the fear—which, alas! is least influential—the fear of hell. Hence the works of charity which look so fair! But these works will prove insufficient to keep back the roaring and famished lion. Socialism has not given up the conflict. It has sought a season of repose, but with the purpose of recruiting its strength. The leaders of the combats rejoice even in the sufferings of their adherents, trusting that they will thereby be rendered desperate; and be assured the calculation is a just one. The long reckoning may not be settled at once, but it is held in reserve; wrath is gaining strength, miseries are accumulating, and the principles of communism taking root in the national heart.

But here I would explain myself. My first object in seeking a remedy for French infidelity is not that society may be rescued from revolutionary danger, and put on a more secure footing, but that souls may be saved. Otherwise, I should be myself chargeable with the hypocrisy I have exposed in my countrymen; though I may here say that the higher end to which I direct my efforts—the salvation of souls—would, in proportion as it was extensive, lead to public security and prosperity.

Now let me turn to the question, How France is to be cured of its wide-spread disbelief of the Christian religion? The sources of the evil will, in themselves, suggest the remedies. We have seen that France rejects Christianity—1st. Because many are wholly ignorant of it. 2nd. Because others have a gross misconception of its nature. 3rd. Because it does not primarily address itself to human reason. 4th. Because it is patronized by the priests and by the state. We must therefore—1st. Make it known to the ignorant. 2nd. Combat the false notions of those who are deceived, that is, the Romanists. 3rd. Establish religious institutions which are independent of the government, and which are conducted rather by laity than clergy, and calculated to satisfy the characteristic demands of the French mind. To state it yet more concisely, we must evangelize France, enter into controversy with Rome, and use for the purpose chiefly lay agents.

But how? It has been already attempted by evangelical societies and by publications: have they succeeded? Yes, up to a certain point, but I must say less than is generally supposed. Some of these works have fallen to the ground; others maintain a public life. Whence is this? From the insufficient support they receive, or defects in the means employed? Probably from both causes. In the first place, our evangelical publications do not answer to the wants of our population. Books and sermons are written in an old and heavy style, presenting an obstacle which those only surmount who are habituated to them. Imagine a worldly man sitting before one of our orthodox preachers, or taking up one of our religious books. I beg pardon of my hearers and readers, but I must say, I should expect him to be presently the victim of a hopeless *ennui*. We employ too conventional a language, one which the uninitiated cannot understand; and this again tells strongly as a reason for the employment of laymen, who would treat of matters of faith in ordinary language, understood by all. Would you evangelize more successfully than heretofore by preaching and books, employ other agents than our old orthodox teachers; it may have the effect of disposing them to adopt themselves a more simple, modern, and true, and therefore a more useful style.

The work of evangelization, thus committed to fresh hands, will involve the necessity of new places of worship. There will be a return to the "upper chambers" of the apostles, and these being more abundant than churches, will become common places of resort; the formidable pulpit will give way to a chair behind a table, which a layman will occupy without hesitation, and then instead of 500 evangelists we shall have 5000. The exposition of holy scripture will

be no longer confined to the sabbath, nor will religion any longer appear in the invidious light of a matter belonging only to the priests, an official business to be transacted on the sabbath; it will be seen to enter into every-day life, and to have a claim upon all. Again, let laymen share the important work of visiting from house to house. The diligent employment of these means would, in my opinion, do much to arrest the progress of infidelity.

What steps, then, are to be taken? Shall fresh societies be formed, or shall men be urged to individual exertion? If societies are thought requisite, shall they be worked by paid agents, or left to men of benevolence and leisure? These questions of detail, and many others of a similar nature, must not, however, occupy space in an address which is perhaps already too long.

As to evangelical publications, they have been hitherto too exclusively on religious subjects, and thus have found their way to those only who least needed them. I should like to see books of history and science written in a religious tone and spirit. How can we get such? It is rather a difficult question. Perhaps the best means would be to offer prizes, or to commission particular individuals to compile them.

But when they are written or compiled, how are we to ensure their being read? By distributing them gratuitously or at reduced prices? By putting them in large public libraries or in our smaller religious ones? Probably all these means might be successfully used; but we must not forget that a book received as a gift is rarely read, and an exclusively religious book is still more rarely bought; our religious libraries are unknown, or despised by the world; and in theirs, our Christian books would stand a good chance of being buried and lost sight of. The real way of bringing into notice religious books on science and history will be, to admit none which cannot stand on the ground of their intrinsic excellence; it will be better to have a few which are really superior, than many of second-rate ability.

Another point for consideration is, where shall we send our books and preachers? Of course, if it were possible, everywhere; but while we have to make a choice, I should say, send the books into the provinces and the preachers to Paris. Books travel more easily than men—they penetrate small localities with greater facility; they have more chance of being acceptable where they are more scarce, and people have more leisure. For these reasons I would send the books into the provinces. Preachers, on the contrary, will be employed to more advantage in densely-populated towns, and especially at Paris. The people there are accustomed to more independent habits of thought; they are less subject to the priestly yoke, and can

attend the preaching of the gospel with greater impunity than in a village or small provincial town, where a rupture with the Romish church would draw upon a man the hatred of the clergy. And I am especially struck with this advantage in stationing our preachers at Paris, that meetings in various parts of the town may be carried on by one man in the same week. Besides, kindle a spark at Paris and the electrical influence is felt everywhere; set a light there and its rays penetrate to all parts of the kingdom. Do revolutions come from Alsace or La Vendée? Were you not struck with seeing in 1830 and 1848 how readily the country followed the example of Paris? Picture to yourself, not here and there a preacher, lost in the overwhelming population of our Parisian suburbs—"Rari nantes in gurgite vasto"—but a hundred evangelists located in the most important parts of the city, each delivering his message several times a week to many hundreds of hearers—visiting their families, distributing relief, and thus gaining a softening and enlightening influence over thousands upon thousands of ignorant minds!

NEW CHAPEL.

COMPTON, BERKS.

A new chapel has been opened in the village of Compton, in the county of Berks. This village is very populous, and is nearly equidistant from the principal towns in the county, and very destitute of the means of grace. The new chapel owes its origin to the zeal of the Rev. H. Fuller, the faithful pastor of the church at Ashampstead. For years he and the members of that church have laboured there with very few tokens of success. But recently there have been very cheering manifestations of the divine presence and blessing; and in the spirit of faith they have undertaken the erection of a house of prayer. It was opened for worship on Wednesday, 10th September. In the afternoon the Rev. R. H. Marten, A.B., of Abingdon, preached, and in the evening a public meeting was held, when addresses were delivered by the Revs. J. Drew, Newbury, J. J. Brown, Reading, R. H. Marten, Abingdon, and S. Davies, Wallingford. The attendance, both of friends from neighbouring towns and of the inhabitants of the place, was very encouraging. The chapel has cost about £225, and is a very neat structure. The friends at Ashampstead and Compton have contributed £25, and £10 were collected at the opening. It is a truly home missionary effort, and claims the sympathy and aid of all who wish to evangelize the scattered villages of our native land.

ORDINATIONS.

SALTERS' HALL, CANNON STREET.

The Rev. Jesse Hobson, late of High Wycombe, having accepted an invitation to become pastor of the church lately under the care of the Rev. S. J. Davis, commenced his stated ministry at Salters' Hall on the first Lord's day in October.

BURNLEY, LANCASHIRE.

The Rev. J. Batey of Sheffield, has accepted the cordial invitation of the general baptist church at Burnley to become its pastor, and entered upon his labours the first Lord's day in November.

MILDENHALL.

The Rev. W. C. Ellis, late pastor of the baptist church at Burwell, Cambridgeshire, has accepted an invitation from the church at West Row, Mildenhall, Suffolk, and entered on his stated labours there the third sabbath in October.

NEWARK.

The Rev. Mr. Cooper, of Ross, Herefordshire, has received and accepted the cordial and unanimous invitation of the baptist church in Newark, to become their pastor, and will commence his labours on the 30th instant.

RECENT DEATHS.

MRS. COCKRAM.

Died, August 13, at the age of eighty-three, Mrs. Elizabeth Cockram, sixty-one years an honourable member of the church meeting in Broadmead meeting-house, Bristol. She was baptized by the Rev. Dr. Caleb Evans, 1791. Having served the Lord from her youth up, she sustained the Christian character throughout her long life with decision and firmness. Her sincerity and devotedness to religion were evidenced by her regular and consistent conduct from the period of her profession of faith and admission into the church till her death, and by her attachment to the house of God and the means of grace.

The affliction which it pleased God to lay upon her, and by which she was removed from this world to a better, was comparatively of short duration, but it was severe. Yet she was patient and resigned, her faith being firmly fixed on Him whom she had long served in her day and generation.

REV. T. CRAMP.

Our number for November contained an account of services which had taken place a few days before its publication, when the Rev. D. Pledge, was recognized as the successor of the Rev. T. Cramp, who had been pastor of the church at St. Peter's more than half a century. We have now to add, that this venerable minister has entered into rest. From that time his strength rapidly declined, and on Monday the 17th instant, without a struggle or a groan, he fell asleep in Jesus, in the eighty-second year of his age, and the sixty-fourth of his ministry. He has left a widow and two children to mourn his loss—a daughter who watched the dying pillow of her father day and night, and one son, Dr. Cramp, president of Horton College, Nova Scotia.

MISS NORTON.

Died, November 8th, aged twenty-seven, after a short but painful affliction, at Lower Guiting, Gloucestershire, Miss Sarah Norton, for eleven years an honourable and useful member of the baptist church, Naunton and Guiting. Her end was peaceful and happy. On the 13th her remains were interred in the burying ground of the chapel at Naunton, and her death was improved by her pastor, in the presence of a large congregation, on the morning of Lord's day, the 16th, from the fifteenth of Jeremiah, and part of the ninth verse,—“Her sun is gone down while it was yet day.”

MR. W. FROST.

Died, on Lord's day, September 28th, after an illness of six months, aged sixty-two, Mr. William Frost, clock and watch maker, for many years a deacon, and nearly forty years a member, of the baptist church, South Street, Exeter.

REV. B. COXHEAD.

Died on the 12th inst. at his residence Newbury, Berks, after a severe illness of three weeks, the Rev. Benjamin Coxhead, aged seventy-nine, formerly pastor at Little Wild Street, London, afterwards of Truro, and Winchester, being much esteemed by all denominations. He departed in the full enjoyment of the truths of that gospel which he had for many years so faithfully proclaimed.

MISCELLANEA.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

A very numerous meeting was held in connexion with the above society, on Monday

evening, Nov. 10, at Maze Pond Chapel, Southwark, for the purpose of prayer on behalf of the descendants of the ancient people of God, and to receive a statement of the society's progress in seeking their spiritual good. The devotions were led by two Christian Israelites; one (Mr. Mambert) a student in Stepney College; the other (Mr. Guinsberg) a student in the society's mission college. The Rev. J. Aldis, who presided, having briefly and earnestly commended the cause of Jewish evangelization, and expressed his confidence in its success, Mr. Yonge, one of the secretaries, gave a concise account of the origin and progress of the institution, of its unsectarian spirit, and present position. It appears that the society has at present nineteen missionary agents in this country, and in Palestine, Northern Africa, Gibraltar, Frankfort, Bavaria, Lyons, and Paris. Some very interesting incidents were related, proving that the blessing of God has remarkably attended the labours of the missionaries, while their united testimony was stated to be that the diffusion of Christian truth is extending very widely throughout the Jewish population, and that many are secretly believing in the Lord Jesus Christ, who have not yet the courage to confess him openly. The society's mission in France presents features of peculiar encouragement. We select the following extract from a statement presented at her baptism, very recently, by a Jewish widow of high respectability.

"My parents were very respectable Jews, who lived in the strict observance of the Jewish rites, but the religious education I enjoyed consisted in nothing more than the reading of the Hebrew prayers, which I never understood. I was accustomed to go sometimes to the synagogue, but cared no more for the merit of such a practice than for the sin of its omission. At the age of twenty years I married, of course contrary to the will of my parents, because my husband was a Roman catholic. I loved him very much, and lived with him very happily, but it was a time in which I never thought of God. Till his death I never was in a Christian place of worship; nay, I was afraid to go in, lest I should be converted. After his death, when my spirit was quite humbled, I was persuaded by a kind friend (a member of Taibout chapel) to go there in order to hear the good tidings of peace and pardon, which are alone calculated to soothe the pains and troubles of this life. I went, and was pleased; continued to go, and was always edified. Christianity pleased me very much, although I could not altogether understand or receive its doctrines. Until I made the acquaintance of Mr. Brunner (the society's missionary), I never knew that I should one day love Jesus. I saw once in the chapel Mr. H. (a Christian missionary), and having been told that he was a Jew, I called upon

him, and was very pleased with his exhortations, but I felt that I needed, like the Ethiopian, "some man to guide me." However, the Lord, in his gracious providence, sent me Mr. Brunner, to whose kind instructions, under the blessing of God, I owe the peace I now enjoy. Jesus is now precious to my soul, and I trust will remain so till I die. One thing, however, I regret; it is this: that I was not brought to love him when I was young; my recollections of the past would then have been to me as sweet as my prospects of the future."

Mr. Yonge mentioned that the female scripture reader in London has Jewish bible classes, comprising fifty individuals, several of the mothers of whom are also receiving Christian instruction. He referred likewise to the Jewish Mission College, in which five Israelites and three Gentiles are preparing for the work of missionaries to the Jews, and concluded his statement, which was listened to throughout with the most serious attention, by appealing for the prayers and Christian co-operation of all who love the Redeemer of Israel. No public collection was made, but the congregation were informed that, without an increase of pecuniary resources, the society would be unable to sustain its present agency or to pursue its career of usefulness.

DUNMOW.

The baptist church at Dunmow has been in a very feeble and inefficient state for many years, which may be attributed partly to the existence of a considerable debt upon the chapel, and partly to the influence of certain discordant sentiments among the people. Within the last three years several persons who hold, or who are represented to hold, antinomian views, have withdrawn from the congregation; the consequence of which has been, that matters have been conducted more peaceably of late.

Mr. J. King, who has laboured there with great devotedness for some years, has recently been compelled, through ill-health, to relinquish his ministerial duties. Having been the means, under God, of introducing a healthier spirit into the church, he naturally felt anxious, before quitting his post, to secure for the people the Christian sympathy and assistance of some of the neighbouring churches. He therefore communicated his views and intentions to some of the ministers of the Essex Baptist Association, who expressed their readiness to use their utmost efforts to aid Mr. King and his friends in their difficulties. In September last our aged and afflicted friend, finding it impossible for him, on account of the state of his health, to continue his public labours, he and his friends unanimously agreed to accept the kind offer of the ministers of the baptist association to

supply the pulpit for some time to come, and also to act in concert with the association in their future operations.

In the beginning of October the chapel was closed for some necessary repairs, and on Lord's day, the 19th, the place was re-opened, when sermons were preached by the Rev. E. Davis of Romford; and on Monday evening, the 20th, another service was held, when two addresses were delivered by the Rev. D. Rees of Braintree, and E. Davis. The chapel, vestries, and burial ground cost £900, and £250 remain as a debt. The place is substantial, and will accommodate from three hundred to four hundred persons. The town, which has a population of about three thousand, together with the neighbouring villages, affords an interesting sphere of labour to some devoted and enterprising young man.

AN ENDOWED CHURCH.

Died, March 13th, 1851, at the extraordinary age of 109 years, Mr. James Armitage, who was according to the testimony of some who knew him a sincere, upright, and devoted follower of Christ, uniformly abounding in faith, love, and joy. Eighty-nine years ago he became a member of the baptist church at Clough Jordan, in county Tipperary, Ireland. With him expired the church to which he belonged, and its history deserves notice. £1,650 had been bequeathed at different times for its support; but the issue is that through bankruptcies and mismanagement all the property is lost, and the church has become extinct.

SAINT HILL, DEVON.

The baptist friends of Saint Hill Devon, having, August 29th, cancelled the debt contracted by an enlargement of their chapel, wish through the medium of the Magazine to express their gratitude to those churches in the Western Association, and to friends in London, Highgate, Harlington, Staines, Middlesex, and Woburn, Beds, for the liberal assistance rendered them, through their pastor Mr. Bennett; praying that the extra accommodation thus afforded, may be occupied by those that may receive the gospel, not in word only, but in power, and in the Holy Ghost, and in much assurance.

RESIGNATIONS.

The Rev. T. Clarke who was compelled some months since through severe indisposition to resign his pastoral relation with the baptist church at Ashford, Kent, and to give up all future prospect of regular ministerial labour, has removed to Wood-End, near Towcester, Northamptonshire. Prior to his leaving Ashford, the church gave to him unmistakable evidence of their true Christian sympathy and deep affection. As health returns he hopes occasionally to labour in preaching that gospel, to the making known

of which for forty-two years he has consecrated his energies.

Mr. Alcock, of Parley, Hants, has been obliged to resign his pastoral connection with the church at that place, in consequence of ill health; he has a disease of the chest and lungs, brought on by over exertion in the work of the Lord; and exposure to the damp night air after preaching, has for the last fourteen months rendered him unable to speak, except in a low whisper. His wife who had been a great sufferer for fourteen years, died a few months ago. Her illness, and the expenses of an afflicted family of ten children, having rendered him unable out of a small income to provide any sort of annuity to fall back upon now, he is solely dependent on the promises of that gracious God who fed Elijah by ravens, and who never forsakes his aged servants.

The church at Newton Abbot, Devonshire, expects to be without an under shepherd at the end of the present year; the Rev. J. S. Bunce having resigned his charge.

MONTHLY SUMMARY.

KOSSUTH—BISHOPS OF OXFORD, MANCHESTER, AND EXETER — PROTESTANT ALLIANCE—PERSECUTION IN ITALY AND GERMANY, &c.

THE visit of KOSSUTH to our shores has completely eclipsed all the other events of the month; and has afforded an opportunity for the manifestation of an interest in European affairs, and an attachment to the great principles of liberty, far surpassing the most sanguine expectations, and which we cannot but believe must have a powerful influence on the future of Europe. The warmest admirers of this illustrious patriot have, we imagine, been altogether surprised, not only at his wonderful mastery of our language, his clear insight into our institutions, and his power of adapting himself to the varied audiences he addressed, but no less at the breadth of his views, and his devotedness to the cause of liberty throughout the world. Most of our readers, if they have not already become acquainted with his speeches, will shortly have an opportunity of becoming so, as we understand they are being published in a cheap form. There is one, however, which our readers will mark with pleasure, and which may not have met their eyes. It is an answer to an address from a few ladies, accompanied with a German Bible. M. Kossuth said: "I thank you. I take it for no merit in my life that I am a religious man not for any merit of mine, but because it is a necessity to every honest and thinking man, and because it is the most rich and fruitful source of those sentiments and those feelings which lead to happiness in this world, and bliss in the world to come. I

shall value it, because I take religion to be that most rich source of consolation which I have wanted so often in my life. Being a religious man, and, because religious, as well an enemy to superstition, intolerance, and fanaticism, as on the other hand the friend of freedom, I readily confess that it is from this great book that I have learned the principle of loving my neighbour as myself, and strength and courage to act in the great cause which has always been the guide of my life. Judge from this how I prize this gift to me, presented on the part of some ladies, and of which a copy was also presented by an honourable working man at Winchester. This, sir, will remain as the choicest gift I have received."

The BISHOPS OF OXFORD AND MANCHESTER have, during the past month, each commenced their visitation of their dioceses; and the charges delivered by them on the occasion, the one at Aylesbury, and the other at Bolton, singularly contrast in everything but the form of their publication. The Bishop of Oxford defends episcopacy on the double ground of its being a divine institution come down to us without alteration from the apostolic model; and of its having "committed to them solemnly by legal act the care and government," "not only of those who may choose to adopt him as their minister, but of the souls of all the parishioners or regular Christian men who dwell there." He also advocates the restoration of the legislative power in the church, and concludes by much that is very excellent in respect to the causes leading to secession to Rome, and to the dangers arising from the spread of rationalistic views. The Bishop of Manchester approves the decision of the Privy Council in the Gorham case, and the constitution of that court, deprecates the revival of convocation, and protests against excluding from the privileges of a valid ministry those who may not be episcopally ordained.

The BISHOP OF EXETER, in suspending a clergyman for neglecting to baptize an infant who had consequently died before that rite was administered (a grave offence certainly, according to the rubric, and which demanded chastisement), took the opportunity of asking, "Who could venture to say that any child dying unbaptized is in as good a state in all eternity as if it had been baptized?" It was impossible," he said, "to remark too gravely on the fearful responsibility incurred by the defendant, who, by his neglect had deprived this poor innocent of that assurance of salvation which God's word, *solemnly interpreted by his church*, would otherwise have given."

The PROTESTANT ALLIANCE, formed on the 25th of June, has begun its work, having

convened a public meeting, at which it is intended that energetic measures shall be adopted to ensure a repeal of the Maynooth Endowment Act during the ensuing session, and to obtain for Protestants in Romish countries the free exercise of their religious rights. We hope for both these objects the most complete success.

The PERSECUTION IN ITALY which still prevails, furnishes a powerful argument in support of such efforts. A correspondent of the Daily News states that in Florence a man and his wife have been incarcerated, and remain in separate cells, their crime being the reading of the Bible and acknowledging it; and that three others in the house at the time of their apprehension, were likewise imprisoned; one of them, being an Englishman, was released after twenty-two hours' confinement; the other two having accepted banishment as the alternative of indefinite imprisonment. Another, by name Casacci, well known and highly respected in Florence, has been betrayed by his wife at the confessional having stated that he was in the habit of reading the Bible; and though he denies having abandoned the catholic faith, he was taken into custody in the month of August, and still remains in prison. Such is Rome when armed with the civil power.

In addition to these facts, we learn from the Christian Times, that Dr. MARRIOTT, the German correspondent of the Bible Society, is undergoing a four weeks' imprisonment for the crime of circulating in a Protestant State a tract against the Romish Church. At Karlsruhe, in the Grand Duchy of Baden, in Germany, under the government of a Protestant Grand Duke, the Jesuits have lately been holding a mission, and preaching and printing against Protestantism. Dr. Marriott, in defence, published a tract exposing the character of Jesuitism, and for this he has been imprisoned, under the influence of the Jesuits, who, on the other hand, are allowed the free use of the press. His arrest took place on the 6th of November.

We understand that the Committee of HORTON COLLEGE, Bradford, have filled up the vacancy occasioned by the retirement of the Rev. F. Clowes, late classical tutor in that institution, by the appointment to that office of the Rev. S. G. Green, B.A., pastor of the church at Taunton, Somersetshire. Mr. Green is also known to our readers as the author of an able Prize Essay on the Working Classes.

We understand that the Rev. EBENEZER PROUT has been appointed Home Secretary of the London Missionary Society, in the room of the Rev. J. J. Freeman, whose lamented decease will be fresh in the minds of our readers.

CORRESPONDENCE.

ON THE PROSPECTS OF THE CHURCH.

To the Editor of the Baptist Magazine.

DEAR SIR,—In the Herald of last month appears my signature to a few hasty lines, written on the impulse of the moment to a friend, beyond whose notice I had not the remotest idea that they would ever extend. I certainly had no objection to their becoming more public when it was suggested to me as desirable. Having, however, thus adopted them, it has occurred to me that a fuller exposition of my own ideas on the subject would not be altogether inappropriate to the times that are passing over us. In common with fellow Christians of different classes, I doubt not but that the musings of my own mind have often found an echo in theirs, when reflecting on the present aspect of the world, in contrast with what might have been supposed would have been its condition after eighteen centuries had witnessed the unrepealed announcement of our Saviour's command, to "go forth into all the world and preach the gospel to every creature." We are warranted to conclude that those to whom this injunction was addressed did to the extent of their ability actually go forth to execute their Master's will, which was doubtless in full harmony with their own convictions and inclinations. It would be incompatible with my present object, as well as beyond my power, to attempt to trace the history of the church from that period to the present, and indeed there appears to me a chasm in that history, which it would baffle the mightiest mind fully to develop. I doubt, however, whether we are permitted absolutely to resolve the mystery of the past suspension of the onward spread of the gospel to the self-complacent conclusion, "that the times and seasons the Father hath kept in his own power." The responsibility of the church to her high destinies and obligations must not be considered as relaxed by any appeal or reference to the secret counsels of the Most High. I must not, however, pursue that point, which would lead beyond my more immediate design as well as my own competency. I am more disposed to lead the thoughts of the reader to the period comprised within the last sixty years; a period distinguished by the manifest token of divine favour, in connexion with the practical doings of the church. I stay not to attempt a delineation of the various operations of the past half century, which are patent to most Christian minds. Nor would it be consistent with the facts before us to form a low estimate of the efforts and appliances of Christian beneficence. Far be it from me to become the censor of any single individual whose heart beats within him to-

wards the advancement of the Redeemer's kingdom; but I would and do appeal to all who love his appearing, to contemplate the present position and claims of many craving suppliants, who, catching glimpses of his coming glory, by the occasional visits of the missionary and the presentation of the tract, and the distant tidings of the coming jubilee, and thus hearing of a Saviour's love, are beginning to yearn for the crumbs that cover our tables. Thousands are waiting and watching for the dawning of the coming day, the advent of which is betokened in the movements going forwards in many directions, and multitudes are beginning to feel that they want something which they have not. The fields are whitening to the harvest. Come then all, and especially those who on reflection are convinced they have the means to do so. Come, embark with renewed energy and participate in the luxury of helping forward the evangelization of the world, sympathizing in the animating prospect, and communicating of your substance to carry on his work, simply because loving him you love it; the utterance of your heart will be, of "Thine own have we given thee;" and you will realize in your own spirit what I have sometimes thought was a favourite axiom in the Saviour's teaching, and may we not say also in his own delights, "It is more blessed to give than to receive." I have exceeded my limits, and have done some violence to my love of privacy, but I have discharged my conscience, and remain,

Dear sir, yours truly,

ROBERT LEONARD.

Bristol, Nov. 3rd, 1851.

EDITORIAL POSTSCRIPT.

A beautifully engraved portrait of the Rev. William Brock of Bloomsbury Chapel will embellish the Baptist Magazine for January, 1852.

The Alphabetical List of Baptist Ministers in England which forms part of our Supplement this year, has been compiled by a friend in the country who takes great delight in statistics. Notwithstanding the care which he has given to its preparation, some mistakes may have been made. If these are pointed out, it will afford us pleasure to correct them; we shall be thankful for emendations; but we intreat readers who endeavour to improve the list, to be very careful that their information is trustworthy, as cases have often occurred in which the original compiler of statistics has been right, and the alleged amendment has been fallacious.

The Rev. H. J. Betts of Romney Street chapel having changed his residence, it may be convenient to his correspondents to learn

that his address is now, Romney Cottage, Portland Place, Clapham Road.

A highly respectable baptist minister in the country has a friend who is about to publish a book, and who has requested him to review it, and send the article for insertion in the Baptist Magazine for January. He inquires whether if he comply the review will appear. Now, reader, what say you to the business? If you do not object, we see not who else can. Certainly the author cannot object; he has selected his critic, who will probably take a favourable view of his friend's book, and apportion to him a satisfactory amount of commendation. The reviewer cannot object; he performs the labour willingly, and the gratification which he affords to his friend is his reward. The editor cannot object; he gets his work done for him without either trouble or expense, is reckoned a good-natured obliging man, and soon sees an encomiastic quotation from the review appended to an advertisement. Every thing has proceeded as smoothly and pleasantly as possible, and all will end delightfully, unless you, reader, should imagine that a review thus conducted will be wanting in impartiality, and that after all its advice to you respecting the purchase of the book is of little value. There are periodicals it may be in which such articles are accepted, and this may account for the profusion of praises which we sometimes find awarded to what seems to us when we come to read it to be worthless twaddle. Such spontaneous critiques are often offered to us, but we shall not think it right to accept any of them, gentle reader, without your knowledge and consent.

We are informed that the library of Acadia College, Nova Scotia, of which Dr. Cramp has recently taken the oversight, is deplorably destitute of good books. Surely there are in England men who, if not from special interest in the province—which is a colony of our own—yet for the sake of the estimable tutor, will make an effort to supply this sad deficiency. If we cannot maintain instructors among our kinsmen in the other hemisphere, we could, and, if we were awake to the prospects of the future we should, provide them with supplies of standard books. "Give a portion to seven, and also to eight, for thou knowest not what evil shall be on the earth." Any of us may be glad, before we die, to take refuge in one of the North American colonies.

Some of our readers have seen in the daily papers reference to a prize gained by the Rev. J. Angus, of an unusual character, and they may desire some further information respecting it. The facts, we believe, are these:—In the year 1850, a gentleman named Tucker, in the civil service of the

East India Company at Allahabad, anxious to have a treatise on the character and work of our Lord as exhibited in his life, adapted for translation into the vernacular languages of India and distribution throughout that portion of the world, offered a prize of two hundred pounds for the best essay on this subject. It was required that it should set forth "the original deity of the Son of God, the circumstances of his life so as to show the wonders of his love in the work of redemption and the exceeding sinfulness of sin which required his obedience unto death, the glorious exaltation of Christ, and his second coming, with its consequences; the whole work being such as to exhibit most forcibly to the minds of enlightened heathen the wonderful character of the Son of God as revealed to us in the scriptures." The adjudicators appointed were the Rev. James Scholefield, M.A., Regius Professor of Greek in Cambridge, the Rev. John Tucker, Secretary of the Church Missionary Society, and the Rev. T. Sale of Southgate. The prize was awarded by these gentlemen a few days ago to our esteemed friend the president of Stepney College. There were sixty-four competitors.

Happening to see that among the bills to be stitched in with this number of the Magazine was one headed "The Patriot," we began to examine it, and soon observed a statement that nearly twenty years have elapsed since the first number of that journal was published. Twenty years! and during that time we have been among its constant readers. How often in those twenty years have the heads of the editors ached through exertions on behalf of the public, of the advantages of which we have been partakers! If others do not think of offering them thanks at the end of this term, surely one who knows the heart of an editor may be excused if he turn aside for a moment to do so. Without bringing the Patriot into comparison with any other journal, and without adverting to particulars in which we have sometimes thought it wrong, remembering how promptly the editor of a newspaper has sometimes to choose his course, and how necessary it is for him to pronounce respecting matters on which thinking men, holding the same general principles, are sure to differ,—at the end of these twenty years it is nothing more than cool justice to express our opinion that the discretion evinced in the management of the Patriot has been as generally sound as could be reasonably expected from fallible men, and that the title it has earned to public confidence is very strong. May the health of its editors be long continued, and may their hearts be constantly replenished with those influences which alone can fit men for great achievements, and sustain them in the performance of arduous services!

Supplement.

DECEMBER, 1851.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed 1792.

OBJECT :—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1851	£19,064 18 5
EXPENDITURE	18,459 0 8
BALANCE against the society	5,751 11 4

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.
Secretaries, Rev. FREDERICK TRESTRAIL and EDWARD B. UNDERHILL, Esq.,
Baptist Mission House, 33, Moorgate Street.

Committee.

Acworth, Rev. James, LL.D., Bradford.	Middleditch, Rev. C. J., Frome.
Allen, Joseph H., Esq., Brixton.	Murch, Rev. William H., D.D., Watford.
Angus, Rev. Joseph, M.A., Stepney.	Mursell, Rev. James P., Leicester.
Birrell, Rev. Charles M., Liverpool.	New, Rev. Isaac, Birmingham.
Bowes, Rev. W. B., London.	Newman, Rev. T. F., Nailsworth.
Brawn, Rev. Samuel, Loughton.	Noel, Hon. and Rev. B. W., London.
Brock, Rev. William, London.	Pewtress, Thomas, Esq., Gravesend.
Cox, Rev. Francis A., D.D., LL.D., Hackney.	Phillips, J. L., Esq., Melksham.
Davies, Rev. J. J., Luton.	Robinson, Rev. W., Kettering.
Dowson, Rev. H., Bradford.	Russell, Rev. Joshua, Greenwich.
Green, Rev. Samuel, London.	Soule, Rev. Israel May, Battersea.
Groser, Rev. William, Chelsea.	Steane, Rev. Edward, D.D., Camberwell.
Hinton, Rev. John H., M.A., London.	Stevenson, George, Esq., Blackheath.
Hoby, Rev. James, D.D., London.	Stovel, Rev. Charles, London.
Katterns, Rev. Daniel, Hackney.	Tucker, Rev. F., B.A., Manchester.
Leechman, Rev. John, M.A., Hammersmith.	Watson, William H., Esq., London.
Leonard, Solomon, Esq., Bristol.	Webb, Rev. James, Ipswich.
Low, James, Esq., London.	Winter, Rev. Thomas, Bristol.

Auditors.

Messrs. William Bowser, Charles Burl, and R. W. Cooke.

Missionaries	40
Native preachers	118
Net increase of members during the year	132
Number of members	5,013
Assistant teachers	176
Day schools	93
Day scholars	4,140

In these numbers Jamaica is not included.

Baptist Home Missionary Society.

Formed 1797.

OBJECT: "To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns."

INCOME, year ending March 31, 1851	£3,895 9 4
EXPENDITURE	3,910 2 0
BALANCE against the society	446 18 2

Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch.
Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Aeworth, Mr.
Allen, Mr. J. H.
Benham, Mr.
Bezer, Mr. H.
Bond, Mr. W. H.
Easty, Mr. N.
Fishbourne, Rev. G. W.
Green, Mr. B. L.
Groser, Rev. W.



Haddon, Mr. J.
Heptinstall, Mr. W.
Hill, Mr. J.
Howieson, Rev. W.
Miall, Rev. W.
Moore, Mr. G.
Russell, Rev. J.
Sarl, Mr. A.
Soule, Rev. I. M.

Auditors.

Mr. James Low and Mr. W. Sarl.

Baptist Irish Society.

Formed 1814.

OBJECT:—"The diffusion of the gospel of Jesus Christ principally by the employment of Missionaries and Readers in Ireland, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1851	£2,297 15 8
EXPENDITURE	2,519 6 7
BALANCE against the society	1,828 4 1

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.
Secretary, Rev. WILLIAM GROSER, 33, Moorgate Street.

Committee.

Bigwood, Rev. John, Camberwell.
Bond, W. H., Esq., London.
Fishbourne, Rev. G. W., Bow.
George, Rev. Jonathan, Walworth.
Groser, Rev. Philip, Chelsea.
Harvey, James, Esq., London.
Hill, John, Esq., Hammersmith.
Jay, Alfred, Esq., London.
Low, James, Esq., London.
Lowe, George, Esq., F.R.S., Highgate.

Miall, Rev. William, Dalston.
Oliver, Mr. James, Newington.
Overbury, Rev. R. W., London.
Peto, S. M., Esq., M.P., London.
Rothery, Rev. Joseph, London.
Sanders, Joseph, Esq., Walworth.
Stevenson, George, Esq., Blackheath.
Trestail, Rev. F., London.
Watson, Samuel, Esq., Walworth.
Young, T., Esq., Camberwell.

General Baptist Missionary Society.

Formed 1816.

INCOME, year ending June, 1851	£2,016 16 4
EXPENDITURE	1,321 2 9
BALANCE due to the Treasurer	439 14 1

Treasurer, Mr. ROBERT PEGG, Derby.
Secretary, Rev. J. G. PIKE, Derby.
Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne, and Smith, London.

Bible Translation Society.

Formed 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1851	£1,777	9	9
EXPENDITURE	1,644	2	4
BALANCE in hand	51	3	4

Treasurer, G. T. KEMP, Esq., Spital Square.
Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Allen, J. H., Esq., Brixton.
Acworth, J., LL.D., Bradford.
Angus, Rev. J., M.A.
Birrell, Rev. C. M., Liverpool.
Bowes, Rev. W. B., London.
Breck, Rev. W., London.
Burls, C., Esq., London.
Burns, Rev. J., D.D., London.
Davies, Rev. J. J., Luton.
Hinton, Rev. J. H., M.A., London.
Hoby, Rev. J., D.D., London.
Jackson, S., Esq., Camberwell.
Low, James, Esq., London.
Lowe, G., Esq., F.R.S., London.
Middleditch, Rev. J. C., Froine.
Murch, Rev. W. H., D.D., London.

Mursell, Rev. J. P., Leicester.
Newman, Rev. T. F., Shortwood.
Overbury, Rev. R. W., London.
Pewtress, T., Esq., Gravesend.
Pike, Rev. J. G., Derby.
Pryce, Rev. E. S., B.A., Gravesend.
Robinson, Rev. W., Kettering.
Russell, Rev. J., Greenwich.
Soule, Rev. I. M., Battersea.
Sprigg, Rev. J., M.A., Westbury Leigh.
Stevenson, G., Esq., Blackheath.
Tucker, Rev. F., Manchester.
Underhill, E. B., Esq., London.
Watson, S., Esq., London.
Webb, Rev. J., Ipswich.
Winter, Rev. T., Bristol.

Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth; Rev. Manoah Kent, Shrewsbury.

Baptist Building Fund.

Formed 1824.

OBJECT:—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denominations throughout the United Kingdom."

INCOME, year ending July, 1851	£795	8	7
EXPENDITURE	858	10	10
BALANCE due to the Treasurer	23	11	10

Treasurer, JOSEPH FLETCHER, Esq., Union Dock, Limehouse.
Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Upper Grange Road, London.
Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Committee.

Bayley, Mr. George.
Barnes, Mr. R. Y.
Benham, Mr. J. L.
Bowser, Mr. William.
Bowser, Mr. A. T.
Danford, Mr. John.
Dixon, Mr. R. S.
Eastty, Mr. Nathaniel.
Haddon, Mr. John.
Merrett, Mr. Thomas.
Moore, Mr. G.
Oliver, Mr. James.

Peto, S. M., Esq., M.P.
Pewtress, Mr. Stephen.
Poole, Mr. M.
Rothery, Rev. J.
Soule, Rev. I. M.
Spurden, Mr.
Trestrail, Rev. F.
Warrington, Mr. Joseph.
Williams, Mr. R.
Wilmshurst, Mr. B. C.
Woollacott, Mr. J. C.

Auditors, MESSRS. W. BOWSER and N. EASTTY.

Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Grant during the year to two churches	£45	0	0
Loans to nine churches	750	0	0

Baptist Union.

Formed 1813.

OBJECTS :—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1851	£103	6	3
EXPENDITURE, including last year's balance	93	7	0
BALANCE against the Society	35	5	10

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.

Secretaries,

Rev. EDWARD STEANE, D.D., Camberwell;

Rev. JOHN HOWARD HINTON, M.A., 59, Bartholomew Close.

Committee—Official Members.

Bailey, Mr. W., Secretary to the Particular Baptist Fund.
 Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
 Eastly, Mr. John, Secretary to the Baptist Building Fund.
 Groser, Rev. William, Secretary to the Baptist Irish Society.
 Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.
 Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.
 Trestrail, Rev. F., Secretary to the Baptist Missionary Society.
 Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.

Elected Members.

Allen, Mr. J. H., Brixton.
 Angus, Rev. J., M.A., Stepney.
 Bigwood, Rev. J., Camberwell.
 Birt, Rev. C. E., M.A., Wantage.
 Brock, Rev. W., London.
 Burls, Mr. Charles, London.
 Burns, Rev. J., D.D., London.
 Cox, Rev. F. A., D.D., LL.D., Hackney.
 Fishbourne, Rev. G. W., Bow.
 Green, Rev. S., Stoke Newington.

Haddon, Mr. John, London.
 Howieson, Rev. W., Walworth.
 Leechman, Rev. J., M.A., Hammersmith.
 Low, Mr. James, London.
 Murch, Rev. W. H., D.D., London.
 Rothery, Rev. J., Hoxton.
 Stevenson, Rev. J., Walworth.
 Wallace, Rev. R., Tottenham.
 Watson, Mr. W. H., Walworth.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
 In Scotland, the Secretary of the Baptist Union for Scotland.
 In Ireland, the Secretary of the Baptist Union for Ireland.
 In Hamburg, the Rev. J. G. Oncken.
 In Prussia, the Rev. G. W. Lehmann, Berlin.
 In Canada, the Rev. Dr. Davies, Montreal.
 In Nova Scotia, the Rev. Dr. Cramp, Acadia College, Horton.
 In United States, the Rev. Baron Stow, M.A., Boston.
 In West Indies, the Rev. John Clark, Brown's Town, Jamaica.
 In East Indies, the Secretaries of the Bengal Baptist Association.
 In Australia, the Rev. John Ham, Sydney.

Particular Baptist Fund.

Formed 1717.

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1851	£2,495 6 6
EXPENDITURE	2,388 18 4

Treasurers, WILLIAM LEAPARD SMITH, Esq., Denmark Hill.
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
WILLIAM BEDDOME, Esq., London.

Secretary, Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.

Bath Society for Aged Ministers.

Formed 1816.

OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June, 1851	£471 14 9
EXPENDITURE	404 13 9
Capital, £4600 new 3½ per cent. Stock, £1000 3 per cent. Consols, 400 3 per cent Reduced.	
Claimants receiving aid	26
Number of Beneficiary Members	108

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.
Secretary, Rev. CHARLES DANIELL, Melksham.

Fundees.

Kelsall, Henry, Esq., Rochdale.
Leonard, R., Esq., Bristol.

Phillips, J. L., Esq., Melksham.
Smith, W. L., Esq., Denmark Hill.

Committee.

Anstie, Mr. G. W., Devizes.
Barnes, Rev. W., Trowbridge.
Daniell, Rev. C., Melksham.
Dobney, Rev. J. T., Oxford.
Fowler, Mr. W., Trowbridge.
Gotch, Rev. F. W., M.A.
Gouldsmith, Mr. J., Trowbridge.
Hanson, Mr. J., Brixton Hill.
Hinton, Rev. J. H., M.A., London.
Horsey, Mr. W. D., Willington.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Coate.
Manning, Rev. S., Frome.
Rodway, Rev. G. W., Trowbridge.

Russell, Rev. J., Blackheath.
Salter, Mr. S., Trowbridge.
Sheppard, J., Esq.
Sherring, Mr. R. B., Bristol.
Shoard, Mr. John, Bristol.
Smith, Mr. J. G., Bath.
Steane, Rev. E., D.D., Camberwell.
Tucker, Mr. E., Bath.
Wassell, Rev. D., Bath.
Webb, Rev. E., Tiverton.
West, Mr. G., Bath.
Winter, Rev. T., Bristol.
Yates, Rev. W., Stroud.

Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are, given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending January, 1851	£49
Grants to Widows from the commencement to Midsummer last	5,781

Editor, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.
Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.
Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 25, 1851	£245
Grants from the commencement	3,216

Treasurer, Rev. Dr. MURCH, 57, Torrington Square, London.

Publisher, Mr. HADDON, Castle Street, Finsbury.

Baptist Tract Society.

Formed 1841.

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views, as Calvinists and Strict Communion Baptists."

INCOME, year ending December 31, 1850	£149 18 8
EXPENDITURE	148 16 8
BALANCE in hand	33 18 8

*Editor, Rev. W. NORTON, Egham Hill.

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretaries, Rev. R. W. OVERBURY, 6, Henrietta Street, Brunswick Square ;
Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Committee.

Betts, Rev. H. J.	Merrett, Mr. T.
Blake, Rev. W.	Peacock, Rev. J.
Bowser, Mr. W.	Pillow, Mr. T.
Chalmers, Mr. W.	Price, Mr. T.
Kevan, Mr. N.	Whorlow, Mr.
Lewis, Rev. B.	Wilkin, Mr. S.
Lush, Mr. R.	Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.

Tract Depository, Messrs. HOULSTON and STONEMAN'S, 65, Paternoster Row.

The Hanserd Knollys Society.

Formed 1844.

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.

Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

Auditors, J. H. ALLEN, Esq., J. W. PEWTRESS, Esq., J. J. SMITH, Esq.

Council.

Acworth, Rev. J., D.D., LL.D.	Lowe, George, Esq., F.R.S.
Angus, Rev. Joseph, M.A.	Morgan, Rev. T.
Birrell, Rev. C. M.	Murch, Rev. W. H., D.D.
Birt, Rev. Caleb Evans, M.A.	Mursell, Rev. J. P.
Black, Rev. William Henry.	Newman, Rev. Thomas Fox.
Brock, Rev. William.	Offor, G., Esq.
Burditt, Rev. Thomas.	Orchard, Rev. G. H.
Burns, Rev. Jabez, D.D.	Owen, Rev. J. J.
Cox, Rev. P. A., D.D., LL.D.	Pottenger, Rev. T.
Crisp, Rev. T. S.	Price, Thomas, LL.D.
Davies, Rev. B., Ph.D.	Read, James, Esq.
Evans, Rev. B.	Overbury, Rev. R. W.
Godwin, Rev. B., D.D.	Russell, Rev. Joshua.
Gotch, Rev. F. W., M.A.	Sprigg, Rev. James, M.A.
Green, Rev. Samuel.	Steane, Rev. Edward, D.D.
Groser, Rev. William.	Stovel, Rev. Charles.
Hinton, Rev. J. H., M.A.	Thomas, Rev. Thomas.
Jones, Charles Theodore, Esq.	Trestrail, Rev. Frederick.
Kemp, G. T., Esq.	

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June 24, 1851	£1,119 12 0
EXPENDITURE	1,126 2 1
BALANCE due to the Treasurer	6 10 1

Present number of Students, 22.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.

Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE ASHMEAD, Esq.

Committee.

Anstie, Mr. G. W.
 Cary, Mr. S.
 Chandler, Mr. J. M.
 Crisp, Rev. T. S.
 Cross, Mr. W.
 Cross, Rev. W. J.
 Daniel, Mr. G. C.
 Davis, Rev. G. H.
 Gotch, Rev. F. W., M.A.
 Hawkins, Rev. W.
 Haycroft, Rev. N., M.A.
 Jones, Mr. R.
 Leonard, Mr. S.

Livett, Mr. A.
 Livett, Mr. J.
 Phillips, Mr. J. L.
 Ransford, Mr. O.
 Reed, Mr. C.
 Ryland, Mr. J. E.
 Sheppard, Mr. John.
 Sherring, Mr. R. B.
 Shoard, Mr. John.
 Smith, Mr. J. G.
 Steane, Rev. E., D.D.
 Whittuck, Mr. C. J.
 Winter, Rev. T.

Stepney.

Instituted 1810.

INCOME, year ending September 12, 1851	£1,812 7 10
EXPENDITURE	1,777 10 9
BALANCE in hand	89 7 10

Present number of Students, 19.

President and Theological Tutor, Rev. JOSEPH ANGUS, M.A., M.R.A.S.

Classical Tutor, Rev. J. T. GRAY, PH.D.

Mathematical Tutor, Rev. R. WALLACE, M.A.

German Tutor, Professor NENNER.

Treasurer, GEORGE T. KEMP, Esq., Spital Square.

Secretary, Rev. G. W. FISHBOURNE.

Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, J. H., Esq.
 Beddome, W., Esq.
 Benham, J. L., Esq.
 Bigwood, Rev. J.
 Brawn, Rev. Samuel.
 Brock, Rev. William.
 Burl's, C., Esq.
 Cox, Rev. F. A., D.D., LL.D.
 Danford, John, Esq.
 Easty, Nathaniel, Esq.
 Fishbourne, Rev. George W.
 Foster, C. J., Esq., LL.D.
 Green, Rev. S.
 Groser, Rev. William.
 Gurney, W. B., Esq.

Hoby, Rev. J., D.D.
 Leechman, Rev. John, M.A.
 Lowe, George, Esq., F.R.S.
 Murch, Rev. W. H., D.D.
 Overbury, Rev. R. W.
 Pryce, Rev. E. S., A.B.
 Salter, Rev. W. A.
 Smith, Rev. Thomas.
 Smith, W. Lepard, Esq.
 Soule, Rev. Israel May.
 Steane, Rev. Edward, D.D.
 Stevenson, G., Esq.
 Stovel, Rev. Charles.
 Trestrail, Rev. Frederick.
 Warmington, J., Esq.
 Wood, F. J., Esq., LL.D.

Auditors, Mr. J. H. ALLEN ; Mr. GEORGE GOULD ; Mr. B. L. GREEN.

Bradford.*Instituted 1804.*

INCOME, year ending August 6, 1850	£1,003 14 3
EXPENDITURE	836 17 4

Number of students, twenty three.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.

Classical Tutor, Rev. S. G. GREEN, B.A.

Treasurer, WILLIAM MURGATROYD, Esq., Bradford.

Secretaries, Rev. H. DOWSON ; T. AKED, Esq., Bradford.

Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Bilbrough, Mr. J. B., Leeds.
 Burras, Mr., Leeds.
 Callender, W. R., Esq., Manchester.
 Carlill, Mr. J. C., Hull.
 Chapman, Mr. Sheffield.
 Cheetham, James, Esq., Oldham.
 Cooke, Mr., Bradford.
 Fawcett, James, Esq., Hebden Bridge.
 Foster, G., Esq., Sabden.
 George, W., Esq., Bradford.
 Goodman, G., Esq., Leeds.
 Greenwood, Mr., Haworth.

Gresham, Mr., Leeds.
 Hainsworth, Mr. P., Farsley.
 Harris, R., jun., Esq., Leicester.
 Houghton, J., jun., Esq., Liverpool.
 Illingworth, Miles, Esq., Bradford.
 Kelsall, Henry, Esq., Rochdale.
 Lawden, Mr. A., Birmingham.
 Shaw, Mr., Salendine Nook.
 Stead, Mr., Bradford.
 Town, Mr. John, Keighley.
 Vickers, W., Esq., Nottingham.
 Wheldon, Mr. John, Scarborough.

And ministers who subscribe or make an annual collection.

Pontypool.*Instituted at Abergavenny, 1807.**Removed to Pontypool, 1836.*

INCOME, from May 1850 to May 1851	£617 19 7
EXPENDITURE	601 3 0

Number of students, 12.

President, Rev. T. THOMAS.

Classical Tutor, Rev. GEORGE THOMAS.

Treasurers, W. W. PHILLIPS, Esq. ; W. C. JAMES, Esq.

Secretaries, Rev. S. PRICE ; I. HILEY, Esq.

Committee.

Allen, Rev. W., Newport.
 Bevan, Rev. T., Nantyglo.
 Conway, B., Esq., Pontrhydryn.
 Conway, Mr. J. H., Abergavenny.
 Conway, Mr. W., Pontypool.
 Daniel, Mr. J., Abergavenny.
 Davies, Mr. C., Pontypool.
 Davies, Rev. D., Llanelli.
 Davies, Mr. W., Talywau.
 Edwards, Rev. D., Newport.
 Evans, Rev. D. D., Pontrhydryn.
 Evans, Rev. J., Caerleon.
 Griffiths, Rev. Rees, Zion Chapel.
 Havard, Mr. J., Pontypool.
 Hiley, Rev. F., Llanynarth.
 Isaac, Rev. D. L., Trosnant.
 James, W. C., Esq., Pontnewydd.
 Jenkins, J., Esq., Caerleon.

Jenkins, Mr. W., Caerleon.
 Jenkins, W., Esq., Ponthir.
 Lawrence, D., Esq., Pontypool.
 Lewis, Mr. H., Abersychan.
 Lewis, Rev. T., Llanthwy.
 Michael, Rev. J., Zion Chapel.
 Michael, Rev. Owen, Blaenavon.
 Morgan, Rev. Daniel, Blaenavon.
 Price, Rev. W., Beulau.
 Roberts, Rev. Mr., Bethel.
 Rowe, Rev. J., Risca.
 Thomas, Rev. M., Abergavenny.
 Thomas, Rev. T., Bethesda.
 Thomas, Rev. W., Newport.
 Thomas, Rev. W., Pisgah.
 Tombs, Mr. D., Newport.
 Williams, Rev. S., Nantyglo.
 Williams, Rev. E. P., Cwmbran.

Haverford West.*Instituted 1839.*

INCOME, year ending August 1, 1847 [The latest account received] . . . £285 5 7

President, Rev. D. DAVIES, Haverford West.

Leicester.**GENERAL BAPTIST NEW CONNEXION.***Removed to Leicester 1843.*

INCOME, audited Aug. 13, 1851	£501 2 1
EXPENDITURE, including last year's balance	511 15 5½
BALANCE, due to Treasurer	10 13 4½

Tutor, Rev. JOSEPH WALLIS.

Treasurer, Mr. H. MALLET, Nottingham.

Secretaries, Rev. J. GOADBY, Loughborough; Mr. J. F. WINKS, Leicester.

Committee.

Baldwin, Mr. G., Nottingham.
 Crofts, Mr. W., Wolvey.
 Earp, Mr. J., Melbourne.
 Gray, Mr. B., Loughborough.
 Heard, Mr. J., Nottingham.
 Hill, Mr. T., Nottingham.
 Hodgson, Mr. J., Stubbing House.
 Noble, Mr. J., Belgrave.
 Pegg, Mr. R., Derby.

Roberts, Mr. C., Bourne.
 Soar, Mr. T., Castle Donnington.
 Stevenson, Mr. G., Derby.
 Stevenson, Mr. W., Derby.
 Trueman, Mr. G., Nottingham.
 West, Mr. L., Nottingham.
 Wherry, Mr. R., Wisbeach.
 Wild, Mr. G., Derby.

Baptist Theological Institution for Scotland.*Instituted 1846.*

INCOME, year ending August 3, 1849	£139 6 5
EXPENDITURE	149 13 8
BALANCE due to the Treasurer	10 7 3

Present number of students, 8.

Tutor, Rev. FRANCIS JOHNSTON, Greenside Place, Edinburgh.

Treasurer, WILLIAM HAMILTON, Esq., Edinburgh.

Secretary, THOMAS H. MILNER, Edinburgh.

Dr. Ward's Trust.**Trustees.**

WILLIAM BRODIE GURNEY, Esq., Treasurer.

Rev. EDWARD STEANE, D.D.

Rev. GEORGE BROWNE.

WILLIAM LEPARD SMITH, Esq.

Rev. JOSEPH ANGUS, A.M.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M., and the Rev. Joseph Angus, A.M., who repaid all they had received.

ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

Names.	Residences.	Names.	Residences.
Abbott, —	Wetherden, Suffolk.	Banting, J.	Frenchmore, Hants.
Abbott, R.	March, Cambridgeshire.	Barber, J.	Warford, Cheshire.
Abingdon, L. J.	Hanley, Stafford.	Barker, J.	Lockwood, Yorkshire.
Acock, J.	Stow-on-the-Wold, Gloster.	Barker, W. J.	Burslem, Stafford.
Acworth, J., LL.D.	Bradford, York.	Barnes, J.	Austrey, Warwick.
Adey, E.	Leighton Buzzard, Beds.	Barnes, R.	Glensford, Suffolk.
Aikenhead, R.	Wolverhampton, Stafford.	Barnes, W.	Clare, Suffolk.
Ainsworth, J.	Uxbridge, Middlesex.	Barnes, W.	Trowbridge, Wilts.
Aitchison, W. S.	Hemel Hempstead, Herts.	Barnett, H. W.	Evesham, Worcester.
Albrecht, H. S.	Mirfield, Yorkshire.	Barnett, J.	Blaby, Leicester.
Alcock, P.	Parley, Hants.	Barnett, J. B.	Riddings, Derby.
Alcorn, J.	Gilbent, Cheshire.	Bartlett, B.	Fenny Stratford, Bucks.
Alderson, W.	Willingham, Cambridgeshire.	Batey, J.	Burnley, Lancashire.
Alldis, J.	Old Kent Road, London.	Bather, A.	Heybridge, Essex.
Alldis, R.	London.	Bayne, R.	Stradbroke, Suffolk.
Allen, —	Charlton-on-Otmoor, Oxon.	Baynes, J.	Wellington, Somerset.
Allen, G.	Long Crendon, Bucks.	Baynes, J. A., B.A.	Nottingham.
Allen, W.	Newport, Monmouth.	Bedding, E.	Cuddington, Bucks.
Allen, W.	Stepney, Middlesex.	Beddow, B.	Great Sampford, Essex.
Allison, J.	Chapelfold, Yorkshire.	Bee, G.	Houghton-le-Spring, Durham
Allnut, J.	Syddham, Oxon.	Bell, —	Brooke, Norfolk.
Amory, E.	Chipping Campden, Gloster.	Bennett, R.	Blackfield Common, Hants.
Anderson, A.	Bures St. Mary, Suffolk.	Bennett, T.	Barnoldswick, Yorkshire.
Anderson, H.	Bratton, Wilts.	Bennett, W. C.	St. Hill, Kentisbere, Devon.
Angus, H.	Bugby, Warwick.	Bentley, R.	Paulton, Somerset.
Angus, J., M.A.	Stepney, Middlesex.	Berry, A.	Haworth, Yorkshire.
Archer, W. E.	Spaldwick, Hunts.	Best, G.	Drayton, Berks.
Arnold, E.	Cuckfield, Sussex.	Best, J.	Little Stonham, Suffolk.
Arnot, G.	Portsea, Hants.	Betts, H. J.	Westminster.
Arnsby, G.	Shrewsbury, Salop.	Bevan, T.	Nantyglo, Monmouth.
Arthur, B.	Bideford, Devon.	Bidder, W.	Bermondsey, Southwark.
Ash, J.	Staly Bridge, Lancashire.	Biddle, T.	Brookham Green, Surrey.
Ashby, S.	Long Sutton, Lincoln.	Bigwood, J.	Camberwell.
Ashford, J.	Harpole, Northampton.	Billings, D. D.	Gedney Hill, Lincoln.
Ashmead, G.	Great Missenden, Bucks.	Bilson, J. E.	Allerton, Yorkshire.
Atkinson, J.	Woolwich, Kent.	Birrell, C. M.	Liverpool.
Atwood, T.	Kennington, Surrey.	Birt, C. E., M.A.	Wantage, Berks.
Austin, W.	.....	Birt, J.	Oldham, Lancashire.
Avery, T.	Aston Clinton, Bucks.	Black, T.	Ford Forge, Northumberland.
Ayres, T.	Keynsham, Somerset.	Blackburn, J.	Foxton, Leicester.
Ayrton, T.	Chesham, Bucks.	Blackmore, S.	.....
Backhouse, —	Norton, Suffolk.	Blackmore, T. W.	South Molton, Devon.
Bailey, G. G.	Haddenham, Cambridgeshire.	Blake, J. H.	Southwark.
Baillie, J.	Newcastle-on-Tyne.	Blake, W.	Broughton Gifford, Wilts.
Baker, —	Dartford, Kent.	Blake, W. A.	London.
Baker, C.	Bradninch, Devon.	Blakeman, J.	Hook Norton, Oxon.
Baker, R.	Necton, Norfolk.	Blakey, J.	Haslingden, Lancashire.
Baker, T.	Burrowbridge, Somerset.	Bland, J.	Jersey.
Baker, T. S.	Deal, Kent.	Blinkhorne, R.	Willingham, Cambridgeshire.
Baldin, J.	Cransford, Suffolk.	Bliss, T., B.A.	Chipping Norton, Oxon.
Baldock, T.	Wivelsfield, Sussex.	Bliss, W. B.	Kington, Hereford.
Ball, W.	Wandsworth, Surrey.	Bloomfield, H.	New Romney, Kent.
Bamber, J.	Hunslet, Yorkshire.	Bloomfield, T. G.	Cheltenham, Gloucester.
Bane, J.	Downham, Norfolk.	Bolton, J.	Highbridge, Somerset.
Banks, C. W.	London.	Bonner, W. H.	Southwark.
Banks, R.	Newcastle-on-Tyne.	Bontems, W.	Whitechurch, Salop.
Banna, W.	Bacton, Norfolk.	Booth, S. H.	.....

Names.	Residences.
Bosworth, F., M.A.	Dover, Kent.
Bott, E.	Heptonstall Slack, Yorkshire.
Bottle, H.	Yelling, Hunts.
Bottomley, W. C.	Birmingham, Warwick.
Bowden, R.	Towersey, Bucks.
Bowes, W. B.	London.
Box, C.	Woolwich, Kent.
Branch, J.	Southwark.
Brasted, J. B.	Blakeney, Norfolk.
Brawn, S.	Loughton, Essex.
Breeze, R.	
Brewer, E. H.	Dartmouth, Devon.
Brewer, R.	Leeds, Yorkshire.
Briand, —	Aldringham, Suffolk.
Bridge, W.	Cosely, Stafford.
Bridgman, D.	Horsington, Somerset.
Briscoe, J. P.	Chesterton, Cambridgeshire.
Broad, J.	Hitchin, Herts.
Brock, W.	London.
Brocklehurst, S.	Colchester, Essex.
Brockway, G.	Wimborne, Dorset.
Bromwich, J.	Sheephead, Leicester.
Brook, J.	Broadstairs, Kent.
Brook, T.	Road, Northampton.
Brook, W.	
Brooks, J. H.	Ridgmount, Beds.
Brooks, T.	Rode, Somerset.
Brown, H. S., M.A.	Liverpool, Lancashire.
Brown, J.	Halesworth, Suffolk.
Brown, J.	Northampton.
Brown, J.	St. Ives, Hunts.
Brown, J. J.	Reading, Berks.
Brown, W.	Attleborough, Norfolk.
Brown, W.	Triston, Suffolk.
Brown, W.	Godmanchester, Hunts.
Brown, W.	Poulner, Hants.
Bruce, R.	Sunderland, Durham.
Bryan, E.	Oxford.
Bugby, F.	Winchester, Hants.
Bulgin, S.	Poole, Dorset.
Bull, T.	Over, Cambridgeshire.
Bumpus, T.	Stratford-on-Avon, Warwick.
Bunce, J. S.	Newton Abbott, Devon.
Burchell, W. F.	Rochdale, Lancashire.
Burdett, A.	
Burdett, C.	Sutton-in-Elms, Leicester.
Burditt, T.	Saffron Walden, Essex.
Burnet, J.	Lytham, Lancashire.
Burns, J., D.D.	London.
Burns, S.	Gornal, Stafford.
Burroughs, J.	Guernsey.
Burrows, J.	Magdalen & Stowbridge, Norf.
Burt, J. B.	Beaulieu Rails, Hants.
Burton, E. H.	Portsea, Hants.
Burton, J.	Great Grimaby, Lincoln.
Burton, T.	Donnington, Lincoln.
Bury, J.	Haslingden, Lancashire.
Bussell, J.	
Butcher, T.	Shiffhall, Salop.
Butterworth, J. C., M.A.	
Byatt, T.	Thasted, Essex.
Cakebread, C.	Portsea, Hants.
Campbell, J. P.	Towcester, Northampton.

Names.	Residences.
Campion, J.	Brington, Northampton.
Cantlow, W. C.	Isleham, Cambridge.
Cardwell, T.	Hamsterley, Durham.
Carey, E.	London.
Carpenter, W.	Dunstable, Beds.
Carrick, J. D.	North Shields, Northumberl.
Carter, T.	Cbenies, Bucks.
Carto, B.	Torquay, Devon.
Castleden, J.	Hampstead, Middlesex.
Cathcart, W.	Barnsley, Yorkshire.
Catterall, C.	Boroughbridge, Yorkshire.
Chamberlain, F.	Fleet, and Holbeach, Lincoln.
Chamberlain, T.	Pattishall, & Eastcote, North-
Chancellor, S.	Epping, Essex. [ampton.
Chandler, —	Eden Bridge, Kent.
Chapman, J.	
Chapman, J.	Upottery, Devon.
Chapman, W.	Longford, Warwick.
Chappell, J.	Isle Abbots, Somerset.
Cheate, G.	Birmingham.
Chenery, R.	Manchester.
Cherry, W.	Burford, & Milton, Oxon.
Chew, J.	Sunningdale, Berks.
Chew, S. J.	Cheddar, Somerset.
Chown, J. P.	Bradford, Yorkshire.
Clark, E.	Weston-by-Weedon, Nhamp.
Clark, H., M.A.	Monmouth.
Clark, T.	Wood-end, Northampton.
Clarke, J.	Hanslope, Bucks.
Clarke, O.	London.
Clarke, R.	
Clarke, W.	Bath, Somerset.
Clarke, W.	Hatherleigh, Devon.
Claypole, E.	
Clements, J.	Desborough, Northampton.
Clements, W.	Halstead, Essex.
Clift, Z.	Crockerton, Wilts.
Clifton, W. S.	Downton, Wilts.
Cloake, W.	Calstock, Cornwall.
Clowes, F.	
Cobner, J.	Penrhos, Monmouth.
Colcroft, W.	Wakefield, Yorkshire.
Cole, —	West Haddon, Northampton.
Cole, C. H.	Old Brentford, Middlesex.
Cole, G.	Exeter.
Coles, —	Sulgrave, Northampton.
Collier, J. T.	Downton, Wilts.
Collings, T.	Budleigh Salterton, Devon.
Collings, W.	Kingston-on-Thames, Surrey.
Collins, G.	Broughton, Cumberland.
Collins, S.	Grundisburgh, Suffolk.
Collins, W.	Greenwich, Kent.
Collis, I.	Coggeshall, Essex.
Collyer, W.	Ivinghoe, Bucks.
Compton, R.	Lyndhurst, Hants.
Cook, J.	Painswick, Gloster.
Coombs, —	Wallop, Hants.
Cooper, J.	Soham, Cambridge.
Cooper, J.	Wattisham, Suffolk.
Copley, W.	Blakeney, Gloucester.
Corben, —	Frome, Somerset.
Corben, T.	Langton Purbeck, Dorset.
Cotton, J.	Barton, Leicester.

Names.	Residences.	Names.	Residences.
Couthall, G.....	London.	Dixon, J.....	White Colne, Essex.
Couthern, G.....	West Ham, Essex.	Dobney, H. H.....	Maidstone, Kent.
Cowdy, S.....	Poplar, Middlesex.	Dolamore, D.	Bedale, Yorkshire.
Cox, F. A., D.D. LL.D.	Hackney, Middlesex.	Donomy, J.....	Llangibby, Monmouth.
Cox, J.	Walgrave, Northampton.	Dore, J.....	.....
Cox, J.	Woolwich, Kent.	Dovey, J. E.....	Lowestoft, Suffolk.
Cozens, G.....	Bewdley, Worcester.	Dowsing, —	Occold, Suffolk.
Cozens, S.....	Willenhall, Stafford.	Dowson, H.....	Bradford, Yorkshire.
Crabtree, W.	Lineholm, Yorkshire.	Drawbridge, C.	Rushden, Northampton.
Cragg, J.	Great Ellingham, Norfolk.	Drew, J.	Newbury, Berks.
Crampin, J.....	Stratham, Cambridge.	Dring, J.	Wilburton, Cambridgeshire.
Cranbrook, D.....	Maidstone, Kent.	Dumbleton, J.....	Swanbourne, Bucks.
Craps, J. ....	.....	Dunckley, H., M.A. ...	Salford, Lancashire.
Crate, C. T.	Bildestone, Suffolk.	Dunn, J.	Gillingham, Dorset.
Crawford, J.....	Lee, Kent.	Dunn, S.	Winchcomb, Gloucester.
Crawford, T.....	Chittleholt, Devon.	Dunning, —	London.
Crisp, T. S.	Bristol.	Dyson, A.....	Rotherham, Yorkshire.
Crofts, J.....	Birchington, Kent.	Eacote, W.	Acton Turville, Gloucester.
Crofts, M. H.	Ramsey, Hunts.	Ealing, T.	Colchester, Essex.
Croggan, W.....	Grampond, Cornwall.	Earle, J. F.....	Malton, Yorkshire.
Cromwell, W.....	Bath, Somerset.	Early, W.	Wootton, Beds.
Crook, J.	Hebden Bridge, Yorkshire.	Eden, T.	Chadlington, Oxon.
Crook, J.	Somersham, Suffolk.	Edgecomb, J. P.	Dover, Kent.
Crooks, G.....	Killingholm, Lincoln.	Edge, J.	Sutton-on-Trent, Notts.
Cross, R. P.....	Hemyock, Devon.	Edger, S., B.A.	Kimbolton, Hunts.
Cross, W. J.....	Bristol.	Edmonds, —	Mildenhall, Suffolk.
Crossman, H. ....	.....	Edmonds, T., M.A....	Cambridge.
Crowe, W.	Worcester.	Francis, J.	Natton & Westmancote.
Crowest, B.....	Billericay, Essex.	Edwards, —	South Chard, Somerset.
Crumpton, D.....	Atchlench, Worcester.	Edwards, D.....	Newport, Monmouth.
Cubitt, J.....	Thrapstone, Northampton.	Edwards, E.....	Chard, Somerset.
Cunningham, M.....	Chedworth, Gloucester.	Edwards, J.....	Liverpool.
Curtis, D.....	Homerton, Middlesex.	Edwards, J.....	Nottingham.
Cutcliffe, —	Brayford, Devon.	Edwards, T.....	Tunbridge Wells, Kent.
Daniell, C.	Melksham, Wilks.	Edwards, W.	Mayford, Suffolk.
Daniell, J. M.....	Ramsgate, Kent.	Elliott, C.....	.....
Dark, S.....	Market Lavington, Wilts.	Elliott, E. E.....	Lydney, Gloucester.
Davey, J.....	Combmartin, Devon.	Elliott, W. H.....	London.
Davey, J.	Hereford.	Ellis, —	Burwell, Cambridge.
Davidge, J.	Iwerne, Dorset.	Ellison, W.....	Wigan, Lancashire.
Davies, H. C.	Longhope, Gloucester.	Elven, C.	Bury St. Edmunds, Suffolk.
Davies, J.....	.....	Etheridge, B. C.....	Bolton, Lancashire.
Davies, J. J.....	Luton, Beds.	Evans, B.....	Inskip, Lancashire.
Davies, S.....	Wallingford, Berkshire.	Evans, B.....	Scarborough, Yorkshire.
Davies, T.....	.....	Evans, D.....	St. Melon's, Monmouth.
Davies, W. B.....	Stockport, Cheshire.	Evans, D.....	Tredegar, Monmouth.
Davis, B.....	Horsell, Surrey.	Evans, D. D.....	Pontrhydyn, Monmouth.
Davis, E.....	Romford, Essex.	Evans, D. M.....	Manchester.
Davis, G.....	Tetbury, Gloster.	Evans, E.....	Snailbeach, Salop.
Davis, G. H.....	Bristol.	Evans, J.....	Caeleon, Monmouth.
Davis, J.	Arnsby, Leicester.	Evans, J.....	Rushden, Northampton.
Davis, S. J.....	Peckham, Surrey.	Evans, R.....	Burnley, Lancashire.
Davis, T.....	Cubberley, Gloucester.	Evans, S.....	Westbury, Wilts.
Dawson, J.	Buxton, Norfolk.	Evans, T.....	Penycae, Monmouth.
Dawson, J.....	Princes Risborough, Bucks.	Everson, J.	Beverley, Yorkshire.
Dawson, T.	Bacup, Lancashire.	Ewing, J.....	Long Parish, Hants.
Day, G.....	Wincanton, Somerset.	Eyres, J.....	Thornbury, Gloucester.
Day, W.	Tunstall, Suffolk.	Facy, A.	Ashwater, Devon.
De Fraine, R.....	Lutterworth, Leicester.	Farmer, J. ....	.....
De Butron, M.....	Guernsey.	Felkin, J.....	Belper, Derby.
Derry, J.	Barton, Leicester.	Felton, W.	Deptford, Kent.
Diboll, J.....	Salehouse, Norfolk.	Field, —	Broseley, Salop.
Dickinson, P.....	London.	Figg, R.....	Redbourn, Herts.
Dixon, J.....	Risely, Bedford.	Finch, T.....	Harlow, Essex.

Names.	Residences.
Finch, T. C.	London.
Fish, C.	Great Gidding, Hunts.
Fishbourne, G. W.	Bow, Middlesex.
Flack, —	Sutton, Cambridge.
Flanders, W.	Wednesbury, Stafford.
Flavel, F.	Aldreth, Cambridge.
Flood, J.	Melbourne, Cambridge.
Flory, J.	Bury St. Edmunds, Suffolk.
Flower, W.	Offord, Hunts.
Flukes, J.	Hull, Yorkshire.
Fogg, W.	Gamston, Notts.
Foreman, J.	London.
Foot, U.	Collumpton, Devon.
Foot, W. E.	Honiton, Devon.
Fordham, T.	Caxton, Cambridgeshire.
Forth, C.	Middleton-in-Teesdale, Durh.
Foster, E. L.	Stony Stratford, Bucks.
Foster, J.	Farsley, Yorkshire.
Foster, J. H.	Uckfield, Sussex.
Francies, G.	Lambeth, Surrey.
Francis, J.	Natton & Westmancote.
Franklin, C.	Knaresborough, Yorkshire.
Franklin, F.	Coventry, Warwick.
Franklin, J.	Hendon, Middlesex.
Frearson, R. T.	Coniston, Lancashire.
Freer, J.	Woodstock, Oxon.
Freeman, J.	Wythall Heath, Worcester.
Frize, J.	Fairford, Gloucester.
Frost, J.	Cotton End, Beds.
Fuller, —	Ashfield Magna, Suffolk.
Fuller, H. J.	Ashampstead, Berks.
Fuller, J. G.	Stogumber, Somerset.
Fuller, W. H.	Minehead, Somerset.
Fyfe, J.	
Galpine, G.	Horham, Suffolk.
Garner, W.	Harston, Cambridgeshire.
Garrard, W.	Leicester.
Garratt, W. G.	Salford, Lancashire.
Garritt, T.	Stoke Newington, Middlesex.
Garrington, J.	Burnham, Essex.
Garside, J.	Ogden, Lancashire.
Garwood, W.	Ramsgate, Kent.
Gate, T.	Keysoe, Bedford.
George, J.	Walworth, Surrey.
Gibbs, G.	Bath, Somerset.
Gibbs, R.	Skipton, Yorkshire.
Gibson, J.	West Drayton, Middlesex.
Giles, J. E.	Sheffield, Yorkshire.
Gill, H. V.	Millford, Hants.
Gill, T.	Melbourne, Derby.
Gillson, A. W.	Bath, Somerset.
Gipps, J.	Potter Street, Essex.
Glanville, W.	Bessel's Green, Kent.
Goadby, J.	Loughborough, Leicester.
Godwin, B., D.D.	Bradford, Yorkshire.
Golsworthy, J.	Sutterton, Lincolnshire.
Gooch, S. B.	Fakenham, Norfolk.
Gooding, J. W.	Hartley Row, Hants.
Goodlife, W.	Rothley and Sileby, Leicester.
Goodman, W., B.A.	Lincoln.
Gotch, F. W., M.A.	Bristol.
Gough, J. J.	
Gough, T. T.	Clipston, Northampton.

Names.	Residences.
Gould, D.	Dunstable, Beds.
Gould, G.	Norwich.
Gordon, J.	Tenbury, Worcester.
Goss, W.	Yarmouth, Norfolk.
Gowing, J.	Norwich.
Grace, J.	Brighton, Sussex.
Grace, R.	Aldwinkle, Northampton.
Grain, G.	Haverhill, Suffolk.
Grainger, H. D.	Wellington, Salop.
Gray, J. Ph.D.	London.
Green, J.	Newcastle-on-Tyne.
Green, J. C.	Niton, Hants.
Green, R.	Corsham, Wilts.
Green, S.	Shacklewell, Middlesex.
Green, S. G., B.A.	Bradford, Yorkshire.
Green, W.	Nottingham.
Griffith, D.	Accrington, Lancashire.
Griffith, D.	Romsey, Hants.
Griffith, E.	Aldborough, Suffolk.
Griffiths, M.	Rymney, Monmouth.
Griffiths, R.	Pontthir, Monmouth.
Grigg, H. T.	Dorman's Land, Surrey.
Groser, P.	London.
Groser, W.	London.
Guinnell, T.	Greenwich, Kent.
Gunner, G.	Southwark.
Haddy, —	Ravensthorpe, Northampton.
Hall, G.	Ipswich, Suffolk.
Hall, J.	Gorsley, Hereford.
Hall, R. B.A.	Arlington, Gloucester.
Hamblin, J.	Foot's Cray, Kent.
Hammond, E. R.	West Malling, Kent.
Hancock, W.	Chipperfield, Hertfordshire.
Hannan, J.	Bourton, Somerset.
Hanson, J.	Milnes Bridge, Yorkshire.
Harbottle, J.	Accrington, Lancashire.
Harbottle, J.	Oswaldtwistle, Lancashire.
Harcourt, C. H.	Wokingham, Berkshire.
Harcourt, J.	Luton, Bedfordshire.
Harcourt, W. S.	Tydd, St. Giles, Cambridge.
Hardacre, S.	Long Preston, Yorkshire.
Hardick, T.	Corton, Wilts.
Hardy, R.	Queenshead, Yorkshire.
Harris, E.	Kensal Green, Middlesex.
Harris, G.	Rishangles, Suffolk.
Harris, P.	Wymondham, Norfolk.
Harris, W.	Framsden, Suffolk.
Hart, C.	Wortwell, Norfolk.
Harvey, J.	Bury, Lancashire.
Hatch, S. S.	Highgate, Middlesex.
Hatton, J.	Outwood, Surrey.
Hatton, J.	Wolverhampton, Stafford.
Havard, G.	Blaenavon, Monmouthshire.
Hawkes, W.	Guildborough, Northampton.
Hawkins, S.	Wilden, Bedford.
Hawkins, W.	Bradford, Wilts.
Hawkins, W.	Bristol.
Hawson, G.	Staines, Middlesex.
Haycroft, N., M.A.	Bristol.
Hedge, W.	Helmdon, Northampton.
Henderson, W. T.	Banbury, Oxon.
Hewett, J.	Swaffham, Norfolk.
Hewlett, J. P.	Watford, Herts.

Names.	Residences.	Names.	Residences.
Hiley, F.	Llanwenarth, Monmouth.	Jones, D.	Horncastle, Lincoln.
Hill, C.	Stoke Ash, Suffolk.	Jones, D. R.	Rymney, Monmouth.
Hillman, J.	Deptford, Kent.	Jones, E.	Castletown, Monmouth.
Hillyard, —	Stanningley, Yorkshire.	Jones, G.	Wolston, Warwick.
Hinton, J. H., M.A.	London.	Jones, J.	Goitre Saron, Monmouth.
Hirons, J.	Brixton Hill, Surrey.	Jones, J.	Manchester.
Hirst, J.	Blackley, Yorkshire.	Jones, J.	March, Cambridgeshire.
Hobson, J.	London.	Jones, J.	Monk's Kirby, Warwick.
Hoby, J., D.D.	London.	Jones, J.	Pailton, Warwick.
Hockin, J.	Evcsbam, Worcester.	Jones, J.	Lays Hill, Hereford.
Hoddy, T.	Walton, Suffolk.	Jones, J. A.	Gosberton, Lincoln.
Hodgkins, B.	Bishops Stortford, Herts.	Jones, J. A.	London.
Hoe, B.	Clapham, Surrey.	Jones, J. C., M.A.	Spalding, Lincoln.
Hogg, R.	Armley, Yorkshire.	Jones, T.	Chatham, Kent.
Holland, W.	Whittlesea, Cambridgeshire.	Jones, T.	Chepstow, Monmouth.
Hollinrake, H.	Birchcliffe, Yorkshire.	Jones, T.	Usk, Monmouth.
Holmes, H. W.	Pole Moor, Staithwaite, York.	Jones, T.	Lumb, Rossendale, Lancash.
Holmes, R.	Rawden, Yorkshire.	Jones, W.	Broseley, Salop.
Hood, W.	Ford, Bucks.	Jones, W.	Newport, Isle of Wight.
Hoopell, R.	Winscombe, Somerset.	Jones, W.	West Bromwich, Stafford.
Horsfield, R.	Leeds, Yorkshire.	Joseph, D.	Bootle, Lancashire.
Horsfield, T.	Sheffield, Yorkshire.	Judd, G.	Coningsby, Lincoln.
Horsley, N.	Monksthorne, Lincoln.	Jukes, R.	Bedford.
Horton, T.	Devonport, Devon.	Katarns, D.	Hackney, Middlesex.
Hosken, C. H.	Crayford, Kent.	Kay, J.	Brough, Westmoreland.
Hossack, J.	Stourbridge, Worcester.	Keen, C. T.	Worstead.
House, W.	London.	Keen, C. T. jun.	Cambridge.
How, G.	Warminster, Wilts.	Kendall, T.	Chadwell Heath, Essex.
How, T.	Cheltenham, Gloucester.	Kenny, R.	Burton-on-Trent, Stafford.
Howe, J.	Bacup, Lancashire.	Kent, M.	Shrewsbury, Salop.
Howe, J.	Macclesfield, Chester.	Kent, S.	Biggleswade, Bedford.
Howell, H.	Kenninghall, Norfolk.	Kenworthy, A.	Hill Cliffe, Cheshire.
Howieson, W.	Walworth, Surrey.	Kerry, G.	Fishponds, Gloucester.
Hull, E.	Blockley, Worcester.	Kershaw, J.	Rochdale, Lancashire.
Hunt, J.	Croyde, Devon.	Kiddall, J.	Maltby, Lincoln.
Hunt, W.	Kensington, Middlesex.	Killen, H.	Bedford.
Hunt, W.	Misterton, Notts.	King, H.	Tavistock, Devon.
Hunter, H.	Nottingham.	King, J.	Dunmow, Essex.
Huntley, W.	Limpley Stoke, Wilts.	King, T.	Knoyle, Wilts.
Husband, T.	South Moreton, Berks.	Kingsford, J.	Deptford, Kent.
Ibberson, W. C.	Emsworth, Hants.	Kirkbride, D.	Maryport, Cumberland.
Ingham, R.	Louth, Lincoln.	Kirkwood, A.	Berwick-on-Tweed, Northmd.
Irish, D.	Warboys, Hunts.	Kirtland, C.	Canterbury.
Isaac, D. L.	Trosnant, Monmouth.	Kitchen, W.	Ringstead, Northampton.
Isaac, G.	Chelmondiston, Suffolk.	Kneebon, J.	Hartlepool, Durham.
Ives, D.	Gold Hill, Bucks.	Knight, G.	Wolvey, Warwick.
Ivory, J.	Costessey, Norfolk.	Knott, B.	Maidstone, Kent.
Jackson, J.	Coate, Oxford.	Knowles, W.	Hackleton, Northampton.
Jackson, J.	Knutsford, Chester.	Lancaster, R. B.	South Shields, Durham.
Jackson, W.	Manchester.	Lance, J. W.	Houghton Regis, Bedford.
Jackson, W. E.	Cloughfold, Lancashire.	Landels, W.	Birmingham.
James, R.	Yeovil, Somerset.	Langford, R.	Colchester, Essex.
Jarman, J.	Argoed, Monmouth.	Large, W.	Sutton, Suffolk.
Jeavons, D.	Longtown, Hereford.	Larom, C.	Sheffield, Yorkshire.
Jefferson, J.	Bishop Burton, Yorkshire.	Larwill, J.	Bugbrook, Northampton.
Jenkins, T.	Bristol.	Lawrence, H.	Lewes, Sussex.
Jenkinson, J.	Oakham, Rutland.	Lawrence, J.	Chapmanslade, Wilts.
Johns, R.	Trosnant, Monmouth.	Lawson, T.	South Shields, Durham.
Johnston, —	Garway, Hereford.	Lawton, J.	Leake, Leicester.
Johnston, K.	Shipley, Yorkshire.	Laxon, H.	Ormesby, Norfolk.
Johnston, R.	Beverley, Yorkshire.	Leach, —	Northampton.
Jones, A.	Bromsgrove, Worcester.	Leader, W.	Woolwich, Kent.
Jones, D., B.A.	Folkestone, Kent.	Le Clerc, J.	Guernsey.

Names.	Residences.
Lea, J.	Kislingbury, Northampton.
Lee, T.	Whittlesea, Cambridge.
Leechman, J., M.A.	Hammersmith, Middlesex.
Lefevre, E.	Hail Weston, Hunts.
Lefevre, H.	Woodchester, Gloucester.
Lefevre, T.	Rowley, Northumberland.
Lemaire, R. G.	Uley, Gloucester.
Leng, W.	Stockton-on-Tees, Durham.
Leonard, T.	Mavor, Monmouth.
Lewis, B.	Southwark.
Lewis, E.	Whitehaven, Cumberland.
Lewis, J.	Blaenau Gwent, Monmouth.
Lewis, J.	Darlington, Durham.
Lewis, J.	Woolaston, Parkhill, Gloster.
Lewis, J. P.	Diss, Norfolk.
Lewis, T.	Llanddewi, Monmouth.
Lewis, T.	Llanvihangel, Monmouth.
Lewis, W. G.	Cheltenham, Gloucester.
Lewis, W. G. jun.	Kensington, Middlesex.
Lewitt, J.	Coventry, Warwick.
Light, C.	Shrewton, Wilts.
Lillycrop, S.	Windsor, Berks.
Lingley, I.	Colnbrook, Bucks.
Lisling, W.	New Basford, Notts.
Lister, J.	Liverpool.
Litchfield, J.	Kingsthorpe, Northampton.
Little, J.	Fownhope, Hereford.
Little, J.	Street, Somerset.
Lloyd, W.	Thorpe, Essex.
Lockyear, H. B.	Yarecombe, Devon.
Lomas, T.	Leicester.
Lord, I.	Ipswich, Suffolk.
Loving, G.	Swimbridge, Devon.
Lyon, J.	Chatteris, Cambridge.
Macleay, W.	Broomley, Durham.
Macpherson, J.	Ashton-under-Line, Lancash.
Maddeys, G.	Northampton.
Maddocks, W.	Ramsden Crays, Essex.
Maizey, W.	Studley, Warwick.
Major, A.	Farrington, Berks.
Manning, E.	Gamlingay, Cambridge.
Manning, E.	Potton, Bedford.
Manning, S., M.A.	Frome, Somerset.
Marks, G.	Richmond, Surrey.
Marriott, J.	Spratton, Northampton.
Marriott, T.	Milton, Northampton.
Marsh, W.	Castle Camps, Cambridge.
Marston, C. H.	West Bromwich, Stafford.
Marten, R. H., B.A.	Abingdon, Berks.
Martin, C.	Loscoe, Derby.
Martin, J., B.A.	Lymington, Hants.
Martin, T.	Malmsbury, Wilts.
Massey, J.	Tamworth, Stafford.
Mathews, T. W.	Boston, Lincoln.
Matthews, D.	Rowley Regis, Stafford.
Matthews, H.	Ensham, Oxford.
Matthews, J.	
Matthews, W.	Millwood, Yorkshire.
Maurice, J.	Cosely Darkhouse, Stafford.
May, J. H.	Taunton, Somerset.
May, R.	
May, W.	Burton Latimer, Northampt.
M'Cure, J. B.	Hadlow, Kent.

Names.	Residences.
McLaren, A., B.A.	Southampton.
Mead, J.	Ludgershall, Wilts.
Mead, W.	Truro, Cornwall.
Medway, G.	Creech, Somerset.
Meeres, J. L.	Bermondsey, Southwark.
Merchant, J.	Burton, Somerset.
Merriman, E.	Ilfracombe, Devon.
Messer, T. J.	Hayle, Cornwall.
Miall, W.	London.
Michael, J.	Penuel, Monmouth.
Michael, J.	Pontheir, Monmouth.
Michael, O.	Blaenavon, Monmouth.
Middleditch, C. J.	Frome, Somerset.
Middleditch, T.	Calne, Wilts.
Millard, B.	Wigan, Lancashire.
Millard, J.	Lymington, Hants.
Millard, J. H., B.A.	Huntingdon.
Miller, B.	Swanwick, Derby.
Miller, J.	Penn, Bucks.
Miller, J.	London.
Millis, J.	Kidderminster, Worcester.
Milner, J.	London.
Mitchell, G.	Horsforth, Yorkshire.
Moase, J.	Crowborough, Sussex.
Moody, J.	Walworth, Surrey.
Morgan, —.	Donnington Wood, Salop.
Morgan, D.	Blaenavon, Monmouth.
Morgan, H.	Ebbw Vale, Monmouth.
Morgan, J. W.	Caerwent, Monmouth.
Morgan, M.	Beulah, Monmouth.
Morgan, W. J., M.D.	Turley, Wilts.
Morrell, C.	Blunham, Bedford.
Morris, J.	Shipton-on-Stour, Worcester.
Morris, R.	Clifton, Somerset.
Morris, R.	Driffield, Yorkshire.
Morris, T.	Southampton, Hants.
Moss, R.	London.
Mountford, J.	Oundle, Northampton.
Moyle, G.	Peckham, Surrey.
Mullet, P.	Guernsey.
Munday, W.	Lynn, Norfolk.
Murch, S.	Sudbury, Suffolk.
Murch, W. H., D.D.	London.
Murrell, G.	St. Neots, Hunts.
Mursell, J. P.	Leicester.
Nash, T.	Warwick.
Neave, J.	Portsea, Hants.
Needham, G.	Derby.
Nelson, I.	Whitehaven, Cumberland.
Neville, J.	Sutton-at-Hone, Kent.
New, C.	Penzance, Cornwall.
New, I.	Birmingham, Warwick.
Newborn, J.	London.
Newell, W.	Bradford, Wilts.
Newman, T. F.	Shortwood, Gloucester.
Newnham, S.	Barnstaple, Devon.
Newton, W.	Midhurst, Sussex.
Nichols, A.	Sunnyside, Lancashire.
Nichols, J.	Chelsea, Middlesex.
Nicholson, B.	Car Green, Cornwall.
Nicholson, S.	Plymouth.
Nightingale, R.	Castle Donington, Leicester.
Noel, Hpn. B. W., M.A.	London.

Names.	Residences.	Names.	Residences.
Nokes, W.....	Catshill, Worcester.	Pike, J. G.	Derby.
Norgrove, J. C.....	Newark-on-Trent, Notts.	Pike, R. J.	Beeston, Nottingham.
Norris, —.....	Swavesey, Cambridge.	Pilkington, J.....	Rayleigh, Essex.
Norton, W.....	Cauldwell, Derby.	Pitt, A.....	Upton-on-Severn, Worcester.
Norton, W.....	Egham, Surrey.	Player, C.....	Langley, Essex.
Nott, C.....	Sutton Ashfield, Nottingham.	Player, C., jun.	Landbeach, Cambridge.
Nottage, J.	Saxlingham, Norfolk.	Pledge, D.	St. Peters, Kent.
Nottage, W.....	Okeington, Cambridge.	Pledge, E.....	Eythorne, Kent.
Nunnick, D.....	Bloxham, Oxford.	Polley, W.	Bishop Wickham, Essex.
Oakley, T. W.....	Hadleigh Heath, Suffolk.	Ponsford, J.....	Cowland Grove, Surrey.
Offer, C.	Endford, Wilts.	Poock, T.	Ipswich, Suffolk.
Offer, S.....	Netheravon, Wilts.	Poole, H.....	Abergavenny, Monmouth.
Oldham, J.	Dorchester, Oxford.	Pope, G.	Collingham, Nottingham.
Oliver, T.....	Monkwearmouth, Durham.	Porter, C.....	Ludham, Norfolk.
O'Neal, A. G.....	Birmingham.	Porter, J.....	Upwell, Norfolk.
Orchard, G. H.	Bridlington, Yorkshire.	Pottenger, T.	Newcastle-on-Tyne.
Orton, W.....	Morcott, Rutland.	Powis, R.....	
Osborne, J. H.....	Wells, Somerset.	Poynder, J.....	Dane Hill, Sussex.
Osborne, J. J.....	Carlisle, Cumberland.	Pratt, C. E.....	
Oughton, J.....	Hedge End, Hants.	Pratten, B. P.....	Boxmoor, Hertford.
Overbury, F.	Pershore, Worcester.	Predgen, J.....	Oreop, Hereford.
Overbury, R. W.	London.	Preece, J.....	Westbury, Wilts.
Owen, J. J.....	Derby.	Preston, G.....	Sunderland, Durham.
Owen, T.	Cranfield, Bedford.	Price, D.	Liverpool.
Packer, J.....	Ramsgate, Kent.	Price, J.	Middleton Cheney, Northamp.
Packer, S.....	Eastcombe, Gloucester.	Price, J.	Montacute, Somerset.
Page, J.....	Rotherfield, Sussex.	Price, S.	Abersychan, Monmouth.
Palmer, G. F.....	Harcome Bottom, Dorset.	Price, W.....	Beulah, Monmouth.
Palmer, W.....	Manchester.	Prout, P.....	
Park, J. C.	Colne, Lancashire.	Probert, E.	Bristol, Somerset.
Parkins, D.....	Breachwood Green, Herts.	Pryce, E. S., B.A.....	Gravesend, Kent.
Parkinson, J.	Crigglestone, Yorkshire.	Pugh, S. S.	Buckingham.
Parkinson, T.....	Goxhill, Lincoln.	Pugh, W.....	Wem, Salop.
Parson, W.....	Rattlesden, Suffolk.	Pulling, G.	Crosscombe, Somerset.
Parsons, J.....	Chesham, Buckingham.	Pulman, J.	Uffculm, Devon.
Parsons, R.....	Whitbourne, Wilts.	Pulsford, J.....	Burton-on-Trent, Stafford.
Partridge, J.....	Wallingford, Berks.	Pulsford, J.....	Hull, Yorkshire.
Pawson, H. T.....	Waldringfield, Suffolk.	Pulsford, T.....	St. Austle, Cornwall.
Payne, J.....	Leighton Buzzard, Bedford.	Pulsford, W.	
Payne, J. E.....	Kingsheath, Worcester.	Pym, —.....	Newport Pagnell, Buckingham.
Payne, W.	Chesham, Buckingham.	Pyne, R.	Tittleshall, Norfolk.
Payne, W.	Little Kingshill, Bucks.	Pywell, J.....	Northampton.
Peachey, W., M.A.	Langham, Essex.	Ramsey, J.....	Whitstone, Hereford.
Peacock, D.	Masham, Yorkshire.	Randle, W.....	Sutton Courtney, Berks.
Peacock, J.....	London.	Ray, T.	Lamberhurst, Kent.
Pearce, F.	Hilperton, Wilts.	Read, W.....	Wellow, Hants.
Pearce, S.....	Crewkerne, Somerset.	Redman, J.....	Sunderland, Durham.
Pedley, R.....	Wheelock Heath, Chester.	Rees, A. A., M.A.....	Sunderland, Durham.
Pegg, —.....	Claxton, Norfolk.	Rees, D.	Braintree, Essex.
Pegg, G. W.....	London.	Rees, J.....	Victoria, Monmouth.
Pengilly, R.....	Penzance, Cornwall.	Rees, R.	Glasgoed, Monmouth.
Penny, J.....	Coleford, Gloucester.	Reynolds, T. D.....	
Pepper, T.	London.	Reynolds, W.....	
Perkins, F.....	Battle, Sussex.	Reynolds, W.....	Kettering, Northampton.
Perratt, W.....	Harlington, Middlesex.	Reynoldson, R.....	Wisbeach, Cambridge.
Perrey, A., M.D.	Derby.	Rice, —.....	Catworth, Hants.
Peters, S.....	Great Gransden, Hants.	Richards, J.....	Skenfrith, Monmouth.
Phillips, J.	Astwood Bank, Worcester.	Richardson, J.....	Barton Mills, Suffolk.
Philpin, M.....	Alcester, Warwick.	Ricketts, D.....	Cutsdean, Gloucester.
Philpot, J. C., M.A.	Stamford, Lincoln.	Ricketts, J.....	Dunkerton, Somerset.
Pike, J.....	Halifax, Yorkshire.	Ridgway, —.....	Millington, Cheshire.
Pike, J. B.	Bourn, Lincoln.	Rixon, C.....	
Pike, J. C.	Wisbeach, Cambridge.	Roberts, E.....	Noddfa, Monmouth.

Names.	Residences.
Roberts, E.....	Pontesbury, Salop.
Roberts, E.....	Rhymney, Monmouth.
Roberts, W.....	Blaenau, Monmouth.
Roberts, W.....	Leighton Buzzard, Bedford.
Roberts, W.....	Tredegar, Monmouth.
Robertshaw, W.....	Shore, Yorkshire.
Robertson, J., M.A.....	London.
Robinson, C.....	Borough Green, Kent.
Robinson, J.....	Boughton, Nottingham.
Robinson, J.....	Hackney, Middlesex.
Robinson, J.....	Maulden, Bedford.
Robinson, J.....	New Basford, Nottingham.
Robinson, R.....	Luton, Bedford.
Robinson, T.....	Staughton, Bedford.
Robinson, W.....	Kettering, Northampton.
Robson, C.....	Berwick-on-Tweed.
Rodway, E. J.....	Weston-super-Mare, Somerset.
Rodway, G. W.....	North Bradley, Wilts.
Rogers, C.....	Devonport, Devon.
Rogers, J. T.....	Margate, Kent.
Rogers, J.....	Mersey, Essex.
Rogers, N.....	Frome, Somerset.
Rogers, W.....	Dudley, Worcester.
Rolestone, F. H.....	Sodbury, Gloucester.
Rofe, T.....	Smarden, Kent.
Room, C.....	Portsea, Hants.
Rootham, J.....	Canterbury, Kent.
Rosevear, W.....	Coventry, Warwick.
Ross, W. G.....	Lockerley, Hants.
Rothery, J.....	London.
Rouse, W.....	Chudleigh, Devon.
Row, T.....	Little Gransden, Cambridge.
Rowe, J.....	Lytchett, Dorset.
Rowe, J.....	Risca, Monmouth.
Rowe, W.....	Steventon, Beds.
Rowley, C.....	Manchester, Lancashire.
Rudman, J.....	Trowbridge, Wilts.
Ruff, J.....	Boston, Lincoln.
Rumsey, —.....	Withington, Hereford.
Runnacles, J.....	Charsfield, Suffolk.
Rush, W.....	Eaton Bray, Bedford.
Russell, J.....	Chatham, Kent.
Russell, J.....	Greenwich, Kent.
Saffery, P. J.....	Waltham Abbey, Essex.
Sagas, W.....	Clayton, Yorkshire.
Salter, W. A.....	Amersham, Buckingham.
Samuels, S.....	Farnham, Surrey.
Sanderson, R. B.....	Newcastle-on-Tyne.
Sarah, R.....	
Saunders, J. H.....	Ryde, Isle of Wight.
Saunders, M.....	
Savory, W.....	Brighton, Sussex.
Scoble, T.....	Harborton Ford, Devon.
Scott, P.....	Sutton, Yorkshire.
Scott, T.....	Norwich.
Searle, J.....	Aylesbury, Buckingham.
Searle, J.....	London.
Searle, R.....	North Curry, Somerset.
Sedgwick, J.....	Brighton, Sussex.
Service, —.....	Earl Soham, Suffolk.
Sexton, W.....	Chesham, Buckingham.
Sharman, C.....	
Sharp, A.....	Bedlington, Northumberland.

Names.	Residences.
Shaw, J.....	Cradley Heath, Worcester.
Shepherd, C., M.A.....	London.
Shirley, T.....	Sevenoaks, Kent.
Shore, M.....	Manchester.
Short, C., M.A.....	Earl's Colne, Essex.
Shorter, J.....	London.
Shufflebotham, J., M.A.....	Macclesfield, Cheshire.
Sillifant, J. P.....	Devizes, Wilts.
Simister, J.....	Market Drayton, Salop.
Simmons, J., M.A.....	Olney, Buckingham.
Simmons, J. E., M.A.....	Bluntisham, Hunts.
Simonds, J.....	London.
Simons, A.....	Pinchbeck, Lincoln.
Simpson, J.....	King's Sutton, Northampton.
Sincox, S.....	Dorchester, Dorset.
Sissons, J.....	Heywood, Lancashire.
Skemp, T.....	Bilston, Stafford.
Slade, J.....	Camden Town, Middlesex.
Slim, C.....	Maidstone, Kent.
Sloper, —.....	Wallingford, Berks.
Smedmore, J.....	Forton, Hants.
Smeed, J.....	St. Peter's, Kent.
Smith, A.....	Cranbrook, Kent.
Smith, A.....	St. Ives, Hunts.
Smith, A.....	Wendover, Buckingham.
Smith, C.....	London.
Smith, C.....	Whitchurch, Hants.
Smith, F.....	Sevenoaks, Kent.
Smith, G.....	Bardwell, Suffolk.
Smith, G.....	Hillsley, Gloucester.
Smith, G. C.....	Penzance, Cornwall.
Smith, H. C.....	Hugglescote, Leicester.
Smith, J.....	Bacup, Lancashire.
Smith, J.....	Bowling Green, Worcester.
Smith, J., jun.....	Loughborough, Leicester.
Smith, J.....	Shrewsbury, Salop.
Smith, J.....	Spring Meadow, Stafford.
Smith, J. C.....	Kirton-in-Lindsey, Lincoln.
Smith, T.....	Harrow-on-Hill, Middlesex.
Smith, T.....	Hinckley, Leicester.
Smith, T.....	Little Leigh, Cheshire.
Smith, T.....	New Brentford, Middlesex.
Smith, W.....	Bedworth, Warwick.
Smithers, T.....	Mill End, London.
Sneath, J.....	
Solomon, W.....	Tipton, Stafford.
Soule, I. M.....	Battersea, Surrey.
Sparke, J. F.....	Rye, Sussex.
Spencer, J.....	Guildford, Surrey.
Spooner, J.....	Attleborough, Warwick.
Sprigg, J., M.A.....	Westbury Leigh, Wilts.
Springthorpe, C.....	Ilkeston, Derby.
Spurgeon, S.....	
Spurgeon, W.....	Neatishead, Norfolk.
Staddon, J.....	Quarndon, Leicester.
Stalker, A. M.....	Leeds, Yorkshire.
Stanford, C.....	Devizes, Wilts.
Stanion, R.....	Wirksworth, Derby.
Stanion, T.....	Braunston, Northampton.
Stanley, W.....	Peterchurch, Hereford.
Staples, G.....	Measham, Leicester.
Statham, J.....	Bourton-on-the-Water.
Steane, E., D. D.....	Camberwell, Surrey.

Names.	Residences.	Names.	Residences.
Stembridge, J.	Loughwood, Devon.	Totman, —	Laxfield, Suffolk.
Stembridge, H. W.	Hatch, Somerset.	Townsend, R.	Kingston Lisle, Berks.
Stenson, E.	Isleham, Cambridge.	Trafford, J., M.A.	Weymouth, Dorset.
Stenson, J.	London.	Trend, H.	Bridgewater, Somerset.
Stent, J.	Hastings, Sussex.	Trestrail, F.	London.
Stephens, D. R.	Abercarn, Monmouth.	Trickett, E.	Botesdale, Suffolk.
Stephens, E.	Thaxted, Essex.	Trimming, J.	Irthlingborough, Northampt.
Stephens, J. M.	Cirencester, Gloucester.	Tryon, —	Deeping, Lincoln.
Stevenson, E.	Loughborough, Leicester.	Tubbs, R.	Bristol, Somerset.
Stevenson, J., M.A.	London.	Tucker, F., B.A.	Manchester.
Stevenson, J.	Skidley, Yorkshire.	Tuckett, E. H.	
Stevenson, T.	Leicester.	Tunnichiff, J.	Leeds, Yorkshire.
Stevenson, W.	Derby.	Turner, R.	Blisworth, Northampton.
Stewart, C.		Turner, W.	Great Brickhill, Bucks
Stewart, J.	Hull, Yorkshire.	Tydemann, H.	Chelmsford, Essex.
Stock, J.	Salendine Nook, Yorkshire.	Tyler, P.	Haddenham, Bucks.
Stocks, R.	Macclesfield, Cheshire.	Underwood, W.	Paddington, London.
Stovel, C.	London.	Upton, J.	Aylsham, Norfolk.
Stringer, T.	Gravesend, Kent.	Upton, W.	St. Alban's, Herts.
Stubbings, W.	Northallerton, Yorkshire.	Varley, W.	Slack Lane, Yorkshire.
Stubbins, S.	Sherston, Wilts.	Veals, G.	Forest Row, Sussex.
Stuterd, J.	Castle Acre, Norfolk.	Venimore, J.	Ingham, Norfolk.
Sutcliffe, J.	Rochester, Stafford.	Vernon, C. W.	Broughton, Hants.
Sutcliffe, J.	Staleybridge, Lancashire.	Verron, R.	Earl Shilton, Leicester.
Sutton, —	Williton, Somerset.	Veysey, C.	Frithestock, Devon.
Sutton, S.	Watchett, Somerset.	Voller, J.	Tipton, Stafford.
Sutton, T.	Cottenham, Cambridge.	Wake, T. W.	Markyate Street, Herts.
Swan, T.	Birmingham.	Walcot, J.	Bramley, Yorkshire.
Swinton, T.	Northwich, Cheshire.	Walcot, J. B.	Stanwick, Northampton.
Syckelmoore, W.	Smarden, Kent.	Walker, D.	Quinton, Bucks.
Syme, E.	Smalley, Derby.	Walker, S.	Thame, Oxford.
Syme, J.	Nottingham.	Walker, S.	Ryeford, Hereford.
Symonds, W.	London.	Wall, T.	Hailsham, Sussex.
Taylor, B.	Pulham St. Mary, Norfolk.	Wallace, R.	Tottenham, Middlesex.
Taylor, J.	Birmingham.	Wallis, H.	Bexley Heath, Kent.
Taylor, J.	Kegworth, Leicester.	Wallis, J.	Leicester.
Taylor, T.	Tottlebank, Lancashire.	Walsh, A.	Lechlade, Gloucester.
Taylor, W.	Manchester.	Walters, R.	Newcastle-on-Tyne, Northum.
Teall, J.	Naunton, Gloucester.	Walters, T.	Ledbury, Hereford.
Tester, J.	Datchett, Bucks.	Walters, W.	Southwark.
Thomas, E.		Walton, N.	Cowlinghill, Yorkshire.
Thomas, E.	Machen, Monmouth.	Walton, W.	Bampton, Devon.
Thomas, G.	Pontypool, Monmouth.	Warburton, J.	Trowbridge, Wilts.
Thomas, G. B.	London.	Ward, G.	Bradfield, Suffolk.
Thomas, M.	Abergavenny, Monmouth.	Ward, S.	Calverton, Nottingham.
Thomas, T.	Bethesda, Monmouth.	Ward, T.	Woodborough, Notts.
Thomas, T.	Meltham, Yorkshire.	Ware, R.	Potter's Bar, Middlesex.
Thomas, T.	Pontypool, Monmouth.	Warne, G.	Hendon, Middlesex.
Thomas, T. J.	Nash, Monmouth.	Warren, J.	Braintree, Essex.
Thomas, W.	Newport, Monmouth.	Warren, J.	Markyate Street, Herts.
Thomas, W.	Tallwain, Monmouth.	Wassell, D.	Bath, Somerset.
Thompson, D.	Torrington, Devon.	Watts, J.	Wootton-under-Edge.
Thompson, D. M.	Hull, Yorkshire.	Watts, J.	
Thompson, J.	Askett, Buckingham.	Wayland, A.	Lyme, Dorset.
Thornby, —	Bedford.	Webb, E. S.	Tiverton, Devon.
Thornley, T.	Stowmarket, Suffolk.	Webb, J.	Ipswich, Suffolk.
Thorp, T. M.	Long Buckby, Northampton.	Webb, J.	Worstead, Norfolk.
Thursfield, J. S.	Audlem, Cheshire.	Webb, J. W.	Dunchurch, Warwick.
Tilley, A.	Bridgeforth, Salop.	Webley, H.	Woodside, Gloucester.
Tiptaft, —	Abingdon, Berks.	Webley, S.	Avening, Gloucester.
Todd, J. W.	Salisbury, Wilts.	Webster, J.	Stonehouse, Devon.
Toms, —	Holcombe Regis, Devon.	Weinberg, A.	Rickmansworth, Herts.
Tootman, W.	Blackmore, Essex.	Welch, W.	Norwich.
		Wells, J.	London.

Names.	Residences.	Names.	Residences.
Wells, S.	Thurleigh, Beds.	Wilson, S.	Boston, Lincoln.
Wesley, G.	Tillingham, Essex.	Wilson, W.	Woburn Green, Buckingham.
Wheeler, F.	Moulton, Northampton.	Winks, J. F.	Leicester.
Wheeler, T. A.	Norwich.	Winslow, O., M.A.	Leamington, Warwick.
Whimper, E.	Camden Town, London.	Winter, —	Shelfanger, Norfolk.
White, D.	Cirencester, Gloucester.	Winter, T.	Bristol, Somerset.
White, R.	Chalford, Gloucester.	Wise, H.	Abbott's Langley, Hertford.
White, W.	Rushall, Wilts.	Wise, J.	Marlebone, London.
Whitehead, S.	Hertford.	Wise, T.	East Church, Kent.
Whitewood, S.	Halifax, Yorkshire.	Withington, W. B.	Devizes, Wilts.
Whiting, E.	Needlingworth, Huntingdon.	Wood, J.	Mansfield, Nottingham.
Whitlock, H.	Belton, Rutland.	Wood, T.	Berkhamsted Common.
Whittaker, D.	London.	Wood, T.	London.
Whittaker, J.	Golcar, York.	Wood, W.	Toddington, Bedford.
Whittemore, J.	Rushden, Northampton.	Woodard, J.	Ilford, Essex.
Wigg, S.	Leicester.	Woodington, T.	Croydon, Surrey.
Wightman, C. M.	Exeter, Devon.	Woodrow, G.	Gloucester.
Wigner, J. T.	Lynn, Norfolk.	Woods, I.	Prickwillow, Cambridge.
Wilkins, B.		Woodstock, W.	Northall, Buckingham.
Wilkinson, T.	Chowbent, Lancashire.	Woollacott, C.	Little Wild Street, London.
Willey, W.	Oxford.	Woolston, J.	Keysoe Row, Bedford.
Williams, B.	Daran-velan, Monmouth.	Woolster, J. C.	Swaivesey, Cambridge.
Williams, B.	London.	Worley, W. C.	Addlestone, Surrey.
Williams, C.	Accrington, Lancashire.	Worrall, —	Ashdon, Essex.
Williams, E. P.	Cwmbran, Monmouth.	Worrall, J. D.	
Williams, H.	Shepscombe, Gloucester.	Wright, D.	Cosely, Stafford.
Williams, J.	Dereham, Norfolk.	Wright, G.	Becdes, Suffolk.
Williams, J.	Wallsall, Stafford.	Wright, S.	Lincoln.
Williams, S.	Nantyglo, Monmouth.	Wrigley, W.	Blackburn, Lancashire.
Williams, T.	Sharnbrook, Bedford.	Wyard, G.	London.
Williams, W.	Bosworth, Leicester.	Wycherley, T. E.	Wednesbury, Stafford.
Williams, W.	Ryeford, Hereford.	Wylie, D. S.	Liverpool.
Williams, W. S.		Yates, T.	Hugglescote, Leicester.
Williamson, P. W.	Kensington, Middlesex.	Yates, W.	Stroud, Gloucester.
Wills, F.	Ramsgate, Kent.	Young, H.	Beech Hill, Berks.
Wilson, C.	Helston, Cornwall.	Young, T.	Bridport, Dorset.
Wilson, D.	Hull, York.	Young, W.	Southwark, Surrey.

STATISTICS OF NINETEEN BAPTIST ASSOCIATIONS, FOR THE YEAR 1851.*

	Churches.	Bap- tized.	By Letter.	Re- stored.	Dead.	Dis- missed.	With- drawn.	Ex- cluded.	Clear Incr.	Mem- bers.
London.....	32	331	225	16	94	196	108	25	159	6279
London New	6	56	32	..	9	10	...	19	50	761
East Kent.....	11	64	15	7	12	18	14	3	37	810
Northern	15	79	28	8	21	9	8	7	70	1252
Bristol	46	253	122	12	151	130	...	60	46	6941
Northamptonshire	37	160	48	7	85	48	18	126	38	2808
Monmouth	58	264	634	121	127	290	...	377	225	8751
Carmarthen and Cardigan.....	65	331	126	120	129	95	...	165	208	
Gloucester.....	25	102	49	2	46	54	...	9	44	2151
Pembrokeshire	40	477	40	109	95	66	...	157	308	
Southern	27	73	25	3	31	23	19	10	9	2721
Berks and West Middlesex ..	18	101	36	2	28	25	16	25	45	1507
Midland.....	28	175	62	27	59	78	25	44	58	3929
Lancashire and Cheshire	39	243	162	20	89	90	52	100	94	4758
Yorkshire	61	410	134	21	130	106	103	100	98	6574
Oxfordshire.....	23	101	22	1	34	12	4	9	65	1705
Worcestershire	11	58	26	6	27	28	8	10	17	1165
Western	61	220	70	10	49	55	...	23	173	3275
Herts and South Beds.	13	151	23	3	18	21	12	17	109	1632
	616	3649	1879	491	1234	1454	387	1197	1853	68920

** Clear increase 1747.

* The Circular Letters of the remaining Associations have not reached us.

GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS.

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

*With the Address of each per Post, and the Year when he became a Member of the General Body.
Formed 1727.*

Secretary to the General Body,
Rev. ROBERT REDPATH, M.A., 12, College Place, Camden Town.

Baptist Board.

Formed 1723.

OBJECT : —“The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination.”

Secretary, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.

Angus, Joseph, A.M.	1838	.....	Stepney College.
Betts, Henry John	1848	.....	Romney Cottage, Portland Place, Clapham Rd.
Bigwood, John	1851	.....	Grove Park, Camberwell.
Blake, W. A.	1850	.....	4, Southampton Row, New Road, Marylebone.
Bonner, W. H.	1848	.....	New Church Street, Bermondsey.
Bowes, William B.	1836	.....	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	.....	Loughton, Essex.
Brock, W.	1849	.....	12, Gower Street.
Castleden, James	1836	.....	Hampstead.
Clarke, Owen	1838	.....	2, Vernon Square, Pentonville.
Cox, F. A., D.D., LL.D.	1811	.....	Downs Park Road, Clapton.
Cox, John	1839	.....	11, Wellington Road, Stoke Newington.
Cox, John	1848	.....	Woolwich.
Curtis, Daniel	1839	.....	22, Brooksby's Walk, Homerton.
Davis, Stephen Joshua	1857	.....	Lyndhurst Terrace, Peckham.
Dickerson, Philip	1832	.....	13, Princes Street, Jubilee Street, Mile End.
Eliott, William H.	1842	.....	12, Wharton Street, Lloyd Square, Pentonville.
Fishbourne, G. W.	1847	.....	9, Coborn Street, Bow Road.
Francis, George	1838	.....	61, Walnut Tree Walk, Kennington Road.
Green, Samuel	1835	.....	10, Barrett's Grove, Stoke Newington.
Groser, William	1840	.....	11, Smith Street, Chelsea.
Hinton, John Howard, A.M.	1838	.....	59, Bartholomew Close.
Hoby, James, D.D.	1845	.....	Blackheath Hill.
Jones, John Andrews	1836	.....	65, Buttesland Street, Hoxton.
Katters, Daniel	1841	.....	Hackney.
Kingsford, John	1802	.....	Midway Place, Lower Road, Deptford.
Leechman, John, M.A.	1849	.....	The Grove, Hammersmith.
Lewis, Benjamin	1828	.....	56, Trinity Square, Borough.
Miall, William	1841	.....	Brockham Villas, Richmond Road, Dalston.
Milner, Samuel	1849	.....	25, Stepney Causeway.
Murch, William Harris, D.D.	1828	.....	57, Torrington Square.
Overbury, Robert W.	1835	.....	6, Henrietta Street, Brunswick Square.
Peacock, John	1825	.....	7, Owen's Row, St. John Street Road.
Pritchard, George	1817	.....	4, York Place, Pentonville.
Robertson, John, M.A.	1850	.....	1, Sylvanus Road, Hornsey Road.
Rothery, Joseph	1832	.....	25, Herbert Street, New North Road.
Russell, Joshua	1847	.....	Blackheath Hill.
Smith, Thomas	1845	.....	33, Moorgate Street.
Soule, Israel May	1838	.....	St. John's Hill, Battersea Rise.
Steane, Edward, D.D.	1824	.....	Champion Park, Camberwell.
Stovel, Charles	1832	.....	5, Stebon Terrace, Philpot Street, East.
Trestrail, Frederick	1845	.....	33, Moorgate Street.
Ward, William	1848	.....	Francis Place, Maryland Point, Stratford.
Ware, Richard	1842	.....	Hampstead.
Woollacott, Christopher	1828	.....	4, Compton Street East, Brunswick Square.
Wyard, George	1843	.....	39, Hart Street, Bloomsbury.
Young, William	1828	.....	1, Grove Place, Upper Grange Rd., Bermondsey

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	1836	.....	17, Porteus Road, Paddington.
Stevenson, John, M.A.	1833	.....	12, Marlborough Place, Walworth.

Congregational Board.*Formed 1727.*

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adeney, G. J.	1843	Ealing.
Adey, John.....	1840	19, Surrey Square, Old Kent Road.
Ainslie, Robert.....	1835	Wickliffe Cottage, Mornington Rd., Regent's Pk.
Allon, Henry.....	1844	St. Mary's Road, Canonbury.
Ashton, Robert.....	1839	Putney.
Aveling, Thomas	1839	6, Nelson Terrace, Stoke Newington.
Baker, W. R.	1843	Sydenham.
Bean, William	1839	Tulse Hill.
Bennett, James, D.D.	1829	49, Gibson Square, Islington.
Binney, Thomas.....	1829	Saville Row, Walworth.
Birch, George R.	1843	Finchley.
Bodington, John	1817	22, Thanet Place, Spa Road, Bermondsey.
Browne, George	1828	20, Westhourn Terrace, Paddington Road.
Brown, James	1839	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A.	1846	Foxley Road, North Brixton.
Bunter, John	1835	Tulse Hill.
Burder, H. F., D.D.....	1811	Hackney.
Burnet, John	1830	Grove Lane, Camberwell.
Bergne, S. B.....	1848	Upper Clapton.
Campbell, John, D.D.....	1841	Tabernacle House, Finsbury.
Campbell, William	1841	2, Brunswick Place, City Road.
Carlile, James, D.D.....	1841	Woolwich.
Charlton, J. M., M.A....	1846	Totteridge.
Clayton, George.....	1805	14, Penton Row, Walworth.
Collyer, W. B., D.D.	1801	Peckham.
Dickinson, J.	1846	Hounslow.
Davies, Rev. Ebenezer	1850	6, Richmond Road, Barnsbury Park, Islington.
Davies, George Palmer, B.A.....	1850	Wandsworth.
Davies, John	1834	Upper Clapton.
Davies, S. A	1829	5, South Terrace, Rye Lane, Peckham.
Davies, Evan	1842	Richmond.
Davis, Samuel	1843	33, Tredegar Square, Mile End.
Davis, J.	1848	Crescent Place, Mornington Crescent.
Dobson, J. P.....	1826	27, Doughty Street, Gray's Inn.
Dubourg, S. A.....	1835	Acre Lane, Clapham.
Dukes, Clement, A.M.	1839	1, Oxford Terrace, Middleton Rd., Kingsland.
Edwards, W. S.	1850	36, Gloucester Road, Regent's Park.
Eldridge, Samuel	1843	6, Grosvenor Villas, Cold Harbor Lane, Brixton.
Emblem, John	1817	147, Church Street, Bethnal Green.
England, S. S.	1847	Mill Hill, Middlesex.
Forster, William.....	1847	Kentish Town.
Galloway, J. C., M.A.....	1849	Myddleton Road, Dalston.
Gamble, H. J.	1847	Peckham.
Gilbert, Charles	1831	25, Manchester Terrace, Liverpool Road.
Godwin, J. H.	1839	1, Norfolk Villas, Carlton Hill, St. John's Wood.
Good, A.	1848	Park Road, Upper Holloway.
Hall, John	1845	Thurlow Lodge, Lower Norwood.
Harris, John, D.D.	1843	New College, John's Wood.
Harrison, J. C.	1842	80, Albert Street, Camden Town.
Henderson, E., D.D.....	1826	11, Park Terrace, Highbury.
Hill, James.....	1841	Clapham.
Hollis, B.	1846	3, Sutton Villas, Carlton Hill, Camden Road.
Hope, William J.	1831	Deptford Bridge.
Hoppus, John, D.D.....	1829	39, Camden Street, Camden Town.
Hoxley, J.	1848	29, Amptill Square, Hampstead Road.
Hunt, John	1833	16, Brixton Rise.
James, Thomas.....	1817	4, Blomfield Street.
Jefferson, John	1831	Stoke Newington.
Jenkyn, T. W., D.D.	1846	Coward College, Torrington Square.
Jeula, H. B.....	1821	Greenwich.
Jeula, Matthew	1841	Church Street, Edmonton.
Kennedy, John, M.A....	1847	Stepney Green.
Kennerley, Thomas	1839	Mitcham.
Kent, Benjamin.....	1843	Norwood.
Leask, W.	1848	Isabel Place, Camberwell New Road.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lewis, Thomas.....	1837	15, Compton Terrace, Islington.

Littler, Robert	1845	28, Gloster Road, Regent's Park.
Lockyer, John	1847	Ponder's End.
Lucy, William	1847	Union Place, Blackheath Road.
Machray, Robert.....	1847	Walthamstow.
Mannering, Edward	1836	27, Kingsland Crescent.
Martin, David	1849	10, Southampton Row, Russell Square.
Martin, Samuel	1843	1, Chester Place, Chester Square.
Massie, J., D.D., LL.D.	1848	Congregational Library.
Mather, J.	1843	38, Norland Road, Notting Hill.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	Tuffnell Park, Holloway.
Morris, Caleb.....	1828	64, Middleton Square, Pentonville.
Mummery, J. Vale.....	1847	Richmond Road, Canonbury.
Neller, Frederick.....	1849	23, Brooksby's St., Barnsbury Park, Islington.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, W. S.	1827	4, Downing Terrace, Compton Rd., Canonbury.
Philip, Robert.....	1826	Maberley Cottage, Richmond Road, Dalston.
Pigg, J. G., B.A.	1850	Oxford Terrace, Old Kent Road.
Prout, E.	1849	London Missionary Society House.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Richard, Henry.....	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.	1826	2, Copenhagen Place, Limehouse.
Richardson, J. W.	1843	7, Tonbridge Place, New Road.
Robinson, John.....	1830	City Mission House.
Rogers, G.	1833	4, Frederick Pl., Commercial Rd., Peckham.
Rogers, J.	1850	Amphill Square, Hampstead Road.
Rose, George.....	1826	Grange Road, Bermondsey.
Seavill, T.	1850	29, Burton Crescent.
Sherman, James.....	1841	Surrey Chapel House, Blackfriars Road.
Smith, George	1842	Trinity Parsonage, East India Road, Poplar.
Smith, J. S., B.A.	1850	Enfield.
Smith, Philip, B.A.	1844	53, New Finchley Road.
Smith, G. L.	1850	3, Arnold's Terrace, Bow Road.
Smith, James.....	1850	Victoria Grove, Kensington New Town.
Spong, J.	1846	Mortimer Road, Kingsland.
Stewart, A.	1825	Holloway.
Stratten, James	1819	65, Hamilton Terrace, St. John's Wood.
Stoughton, John.....	1844	6, Kensington Crescent.
Thomas, David	1845	Stockwell.
Thompson, George	1849	Hackney.
Tidman, Arthur.....	1828	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.	1844	3, Highbury Place.
Tyler, W.	1848	Pine House, Holloway.
Unwin, W. J., M.A.	1849	10, Liverpool Street, Bishopsgate.
Vardy, E. F., A. M.	1845	65, Gibson Square, Islington.
Vautin, James	1818	Upper Clapton.
Verrall, George.....	1841	Bromley, Kent.
Viney, Josiah	1844	Upper Clapton.
Wall, William	1794	Kingsland Crescent.
Watson, John.....	1848	Hackney College.
Wilkins, George	1844	11, Lansdown Villas, Bridge Rd., St. John's Wd.
Williams, C.	1840	1, College Crescent, St. John's Wood.
Williams, J. de Kewer	1847	Tottenham.
Woodman, E. F.	1841	33, Hart Street, Bloomsbury Square.
Woodward, John.....	1837	Amphill Square, Hampstead Road.
Wright, George	1849	13, Clapton Terrace.
Yockney, John	1816	9, Highbury Terrace.
Yonge, W. C.	1841	Brentford.

Presbyterian Members of the Body.

Archer, T., D.D.	1836	18, Hans Place, Chelsea.
Redpath, R., M.A.	1833	12, College Place, Camden Town.
Simson, Robert, M.A.	1836	Colebrooke Row, Islington.
Young, J., M.A.	1829	7, Lonsdale Square, Islington.

BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road	W. Young	m.	e.	
Alie Street, Goodman's Fields	P. Dickerson.....	Strict Bap. Asso...m.	e.	i
Artillery Street.....		m.	e.	th.
Austin Street, Shoreditch	W. Miall.....	London Association...m.	e.	th.
Battersea	I. M. Soule.....	m.	e.	w.
Blandford Street, Manchester Square.	W. B. Bowes.....	m.	a.	e.
Brentford (New)	T. Smith	m.	e.	w.
Brentford (Old).....	C. H. Cole	m.	e.	w.
Borough Road, Southwark	J. Stevenson, A.M.	General Baptist m.	e.	w.
Bow.....	G. W. Fishbourne...	Association... m.	e.	th.
Bloomsbury Chapel.....	W. Brock	m.	a.	e.
Brick Lane, Old Street	J. A. Jones.....	m.	e.	th.
Brixton Hill.....	J. Hiron	Association...m.	e.	m.
Buttesland Street, Hoxton.....	J. Rothery	m.	e.	th.
Camberwell (Coldharbour Lane)	E. Steane, D.D.....	Association...m.	a.	e.
Chelsea, Paradise Chapel		Association...m.	e.	th.
Church Street, Blackfriars' Road.....	J. Branch	Association...m.	a.	e.
Church Street, Paddington	J. Burns, D.D. ...	General Baptist...m.	e.	th.
Clapham.....	B. Hoe.....	m.	e.	w.
Commercial Road.....	G. W. Pegg	General Baptist...m.	a.	e.
Cumberland Street, Curtain Road ...	C. Smith	Strict Bap. Asso...m.	e.	w.
Deptford (Lower Road)	J. Kingsford	m.	a.	e.
Deptford (Florence Place)		m.	e.	w.
Devonshire Square	J. H. Hinton, A.M ...	Association...m.	e.	th.
Eagle Street, Holborn.....	R. W. Overbury	Association...m.	e.	w.
East Street, Walworth	J. Moody	m.	a.	e.
Eldon Street, Finsbury	W. Williams.....	Welsh...m.	a.	e.
Greenwich (Lewisham Road)	J. Russell	Association...m.	e.	w.
Greenwich (Bridge Street).....	W. Gwinnell	m.	a.	e.
Hackney (Mare Street)	Dr. Cox and D. Katterns ...	Asso...m.	a.	e.
Hammersmith	J. Leechman, M.A.	m.	a.	e.
Hampstead (Holly-Bush Hill)	J. Castleden	m.	e.	tu.
Hampstead (New End)		m.	e.	w.
Hatcham		m.	e.	th.
Henrietta Street, Regent Square	C. A. M. Shepherd	Association...m.	e.	th.
Highbury.....	S. S. Hatch.....	m.	e.	
Horsley Street, Walworth.....	Jonathan George.....	Association...m.	e.	w.
Homerton Row.....	D. Curtis.....	m.	e.	th.
Hoxton, Old Town	H. B. Simmonds	m.	e.	
Islington Green	G. B. Thomas	Association...m.	e.	w.

Islington (2nd,).....	W. Symonds	m.	e.	
Rotherhithe (Jamaica Row).....	W. Bidder	m.	e.	w.
John Street, Gray's Inn Lane	B. W. Noel, M.A.	m.	e.	th.
John's Row, St. Luke's	J. Newborn	m.	e.	w.
Kennington, Charles Street	T. Atwood.....	Association...m.	a.	e.
Kensington (Silver Street)	W. G. Lewis, jun.....	Association...m.		w.
Koppel Street, Russell Square.....	.....	Association...m.	e.	th.
Lion Street, Walworth	W. Howieson	Association...m.	e.	th.
Lambeth (Regent Street) .....	.....	Association...m.	e.	th.
Mason's Court, Shoreditch.....	.....	.....m.	e.	th.
Maze Pond, Bermondsey	J. Aldis	Association...m.	e.	
Meard's Court, Soho .....	.....	.....m.	e.	th.
Mill Yard, Goodman's Fields	W. H. Black.....	Seventh-day...Sat, n. and	a.	f.
Mitchell Street, St. Luke's	J. Shover.....	.....m.	e.	
New Park Street, Southwark Bridge. W. Walters .....	.....	Association...m.	e.	w.
Northampton Street, King's Cross .....	.....	.....m.	e.	th.
Peckham (Rye Lane).....	G. Moyle.....	.....m.	e.	w.
Phillips Street, Kingsland Road.....	T. Pepper .....	.....m.	a.	e.
Pimlico, Carmel Chapel	J. Stenson .....	.....m.	e.	w.
Poplar (Cotton Street)	S. Cowdy	Association...m.	e.	w.
Præd Street, Paddington.....	W. Underwood...General Baptist...m.	.....m.	e.	w.
Prescot Street, Goodman's Field.....	C. Stovel	Association...m.	e.	f.
Radercross Street	D. Whittaker.....	.....m.	e.	w.
Romney Street, Westminster	H. J. Betts.....	.....m.	e.	
Salters' Hall, Cannon Street.....	J. Hobson	Association...m.	e.	w.
Shacklewell	John Cox & Samuel Green...Asso...m.	.....m.	e.	th.
Shakespeare's Walk, Shadwell .....	.....	Association...m.	a.	e.
Shouldham Street, Paddington	W. A. Blake.....	Association...m.	e.	th.
Soho Chapel, Oxford Street.....	G. Wyard .....	.....m.	e.	w.
Somers Town	J. Alldis.....	.....m.	e.	th.
Spencer Place, Goswell Street.....	J. Peacock.....	Association...m.	a.	e.
Stepney Green	J. Angus .....	.....m.	a.	e.
Stratford .....	.....	Strict Bap. Asso...m.	e.	th.
Tottenham	R. Wallace	Association...m.	e.	th.
Trinity Square, Southwark B. Lewis & J. H. Blake...Strict Bap. Asso...m.	.....	.....m.	e.	
Unicorn Yard, Southwark	W. H. Bonner .....	.....m.	e.	th.
Vernon Square, Pentonville.....	O. Clarke	Association...m.	a.	e.
Victoria Street, Shadwell	S. Milner.....	.....m.	e.	w.
Waterloo Road .....	.....	Association...m.	e.	th.
Wandsworth	W. Ball .....	.....m.	e.	
Wild Street	C. Woollacott ...Strict Bap. Asso...m.	.....m.	a.	e.
Windmill Street, Finsbury .....	.....	.....m.	e.	
Worship Street	B. Mardon, M.A....Old Gen. Bap....	.....	

GENERAL SOCIETIES.

Religious Tract Society,

Formed 1799.

OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1851, including Jubilee Fund	£59,469 17 9
EXPENDITURE	60,400 18 5
BALANCE, in favour of the society	1,768 11 6

Treasurer, JOHN GURNEY HOARE, Esq., Hampstead.

Honorary Secretaries,

Rev. W. W. CHAMPNEYS, M.A.; Rev. E. HENDERSON, D.D.

Corresponding Secretary and Superintendent, Mr. WILLIAM JONES,
56, Paternoster Row.

Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

Collector, Mr. EDWARD MARRIOTT, 56, Paternoster Row.

Weekly Tract Society,

Formed, December, 1847.

OBJECT:—"To inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. A new tract is published weekly."

RECEIPTS for 1850	£283 5 4
EXPENDITURE	261 9 1
BALANCE in hand	53 17 2

Treasurer, WILLIAM GARLICK, Esq., 33, Great James Street.

Secretary, Rev. WILLIAM H. ELLIOTT, 12, Wharton Street, Lloyd Square.

Office, 8, St. Ann's Lane, St. Martin's-le-Grand.

English Monthly Tract Society.

Formed 1837.

OBJECT:—"The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending Dec. 31, 1850	£1,544 15 11
EXPENDITURE	1,549 12 4
BALANCE in hand	9 2 2

Treasurer, MOSES POOLE, Esq., 13, Serle Street, Lincoln's Inn.

Honorary Secretaries, Rev. H. HUGHES, M.A.; Rev. J. LEIFCHILD, D.D.

Secretary, Mr. JOHN STABB, 27, Red Lion Square.

Collector, Mr. THEOPHILUS COOPER, 168, Fleet Street.

Sunday School Union.

Formed 1803.

OBJECT :—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1851, Benevolent Fund Account	£1,315	4	1
EXPENDITURE ditto	1,654	6	7
BALANCE due to the Treasurer ditto	320	12	2
TRADE ACCOUNT, stock at depository	3,466	17	9
CAPITAL	3,250	0	0

President, Right Hon. the Earl RODEN, K.P.

Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries—

Mr. WILLIAM H. WATSON.

Mr. ROBERT LATTER.

Mr. PETER JACKSON.

Mr. WILLIAM GROSER.*

* 27, Red Lion Street, Clerkenwell.

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

Offices, 60, Paternoster Row.

British and Foreign Bible Society.

Formed 1804.

OBJECT :—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 31, 1851	£103,330	2	8
EXPENDITURE	103,543	10	10

President, Right Hon. Earl of SHAFTESBURY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. GEORGE JOHN COLLINSON, B.A., Swanbourne

Rev. GEORGE BROWNE, Clapham.

Superintendent of the Editorial Department,

Rev. THOMAS H. MELLER, M.A., Rector of Woodbridge.

Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.

Assistant Foreign Secretary, Mr. KNOLLEKE.

Depository, Mr. JAMES FRANKLIN.

Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year	474,613
Testaments	663,004
Total from 1804	24,247,667

Society's House, 10, Earl Street, Blackfriars.

British and Foreign School Society.*Formed 1803.*

OBJECT :—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME (including £750 from the Council of Education)	£11,973	9	8
EXPENDITURE	11,169	15	5
BALANCE, due to the Treasurer, Dec. 31, 1850	152	8	5

President, The Duke of BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. G. R. EHN, 11, Albion Terrace, Penton Place, Newington.

Voluntary School Association.*Formed 1848.*

OBJECT :—"The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable, consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries. The religious instruction in schools connected with the Society, is to be based upon the Holy Scriptures in the authorized version (which shall be read, at least, daily), and shall comprehend the great doctrines of the divinity and atonement of Jesus Christ, and the regenerating influence of the Holy Spirit. It is, however, intended that such parents of children in attendance at the schools as may object to the religious instruction given, shall be at liberty to withdraw their children during such portion of school hours as may be specially devoted to it."

INCOME, year ending March 31st, 1851	£1,682	19	8
EXPENDITURE	1,776	13	5
BALANCE in hand	828	17	11

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries,

REV. HENRY RICHARD, 10, Surrey Square ; JOSEPH BARRETT, Esq.,
22, Fleet Street.

Assistant Secretary, Mr. CHARLES THEODORE JONES,
Cedar Lodge, Denmark Hill.

Normal School for Young Men, 30, Surrey Place, Old Kent Road.

Normal School for Young Women, 15, Charlotte Row, Walworth Road.

Society for Promoting Female Education in the East.*Formed 1834.*

OBJECT :—"The establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents—and the training and encouragement of subordinate native teachers."

INCOME, year ending May, 1851	£1,667	16	8
EXPENDITURE	1,515	3	5
BALANCE in hand	152	17	2

President, Her Grace the Duchess Dowager of BEAUFORT.

Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.

Sub-Treasurer, Mrs. BONAR.

Hon. Secretaries, Miss ADAM ; Miss BRIDGES.

Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.

Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

British and Foreign Sailors' Society.

OBJECT:—To promote the spiritual interests of seamen; the society comprehending "all denominations of Christians holding the essential doctrines of the protestant faith."

INCOME, year ending May, 1851	£2,609 4 5
EXPENDITURE	2,619 19 10
BALANCE in hand	21 1 2

President, Rt. Hon. Earl DUCIE.

Treasurer, THOMSON HANKEY, jun., Esq.

Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.

Bankers, Messrs. HANKEY, Fenchurch Street.

Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.

Society's Offices, 2, Jeffrey Square, St. Mary Axe.

Inland Navigation and Railway Mission.

Formed 1837.

OBJECT:—To promote religious instruction among Canalmen, Rivermen, and Railway labourers, by boat, barge, and domiciliary visiting, Scripture reading, Bible and religious tract distribution, particularly on Lord's day."

INCOME, year ending November, 1850	£290 18 7
EXPENDITURE	228 14 5
BALANCE in hand, for buildings	93 0 11
BALANCE due to Treasurer	30 14 9

[The Accounts for 1851 are not yet accessible.]

Treasurer, JAMES NASH, Esq., 56, Walcot Place, Lambeth.

Secretary, Rev. JOHN TREMBATH JEFFERY.

British Society for the Propagation of the Gospel among the Jews.

Formed 1842.

OBJECT:—The propagation of the gospel among the Jews; "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April, 1851	£4,512 13 1
EXPENDITURE	4,575 9 2
BALANCE in hand	285 6 8

Treasurer, JOHN DEAN PAUL, Esq., 217, Strand.

Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.;
Rev. W. M. BUNTING.

Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

Peace Society.

Formed 1816.

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May 21, 1850	£2,270 9 9
EXPENDITURE	1,965 3 8
BALANCE in hand	185 0 5

President, CHARLES HINDLEY, Esq., M.P.
 Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
 Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.
 Assistant Secretary, Mr. A. BROCKWAY, Office, 19, New Broad Street.

Christian Instruction Society.

Formed 1825.

OBJECT :—"Irrespective of the particular denominational opinions held amongst Christians, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 1851	£632	6	1
EXPENDITURE	714	11	11
BALANCE in favour of the society	49	0	6

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.
 Secretaries, Rev. ROBERT ASHTON, Putney, Surrey ;
 Mr. JOHN PITMAN, 9, Grove Place, Hackney.
 Collector, Mr. JOHN RIDLER, 3, Normandy Place, Brixton.

Associations connected with the society	97
Visitors	1,947
Families visited	48,852

Letters for the Secretaries may be addressed to 60, Paternoster Row.

City Mission.

Formed 1835.

OBJECT :—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 1851	£24,657	3	4
EXPENDITURE	24,427	10	2
BALANCE in hand	1,445	12	4

Treasurer, Sir EDWARD NORTH BUXTON, Bart., M.P.
 Secretaries, Rev. JOHN GARWOOD, M.A. ; Rev. JOHN ROBINSON.

Examiners of Missionaries.

Beecham, Rev. J., D.D.
 Beamish, Rev. H. H., M.A.
 Bunting, Rev. W. M.
 Carver, Rev. J., M.A.
 Charlesworth, Rev. J., B.D.
 Dibdin, Rev. R. W., M.A.
 Fisher, Rev. J. M., M.A.
 Gribble, Rev. C. B., M.A.
 Harrison, Rev. J. C.

Lorimer, Rev. Peter.
 Molyneux, Rev. Capel, M.A.
 Morison, Rev. J., D.D.
 Noel, Hon. and Rev. B. W., M.A.
 Patteson, Rev. John, M.A.
 Redpath, Rev. R., M.A.
 Reeve, Rev. J. W., M.A.
 Steane, Rev. E., D.D.
 Woodwark, Rev. John.

Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.
 Collector, Mr. JOHN DIXON, 37, Argyle Square, King's Cross.

Missionaries employed	245
Visits during the year	1,180,911
Copies of scriptures distributed	3,925
Tracts distributed	1,326,372

Office, 20, Red Lion Square.

British and Foreign Anti-Slavery Society.

Formed 1839.

OBJECTS :—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1851	£1,009 1 9
EXPENDITURE	859 16 10
BALANCE due to the Treasurer	61 14 7

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.
Secretary, JOHN SCOBLE.

Office, 27, New Broad Street, London.

British Anti-State Church Association.

Formed 1844.

OBJECT :—"The liberation of religion from all state interference."

INCOME, year ending May 1, 1851	£2,759 5 11
EXPENDITURE	2,530 3 7
BALANCE in hand	280 8 4

Treasurer, WILLIAM EDWARDS, Esq.
Secretary, Mr. JOHN CARVELL WILLIAMS.
Financial Agent and Publisher, Mr. ALBERT COCKSHAW.
Collector, Mr. P. W. CLAYDER.
Office, 41, Ludgate Hill.

Ragged School Union.

Formed 1844.

OBJECTS :—"To encourage and assist those who teach in Ragged Schools ; to help such by small grants of money, where advisable ; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones ; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general ; to visit the various schools occasionally, and observe their progress ; to encourage teachers' meetings and bible classes ; and to assist the old, as well as the young, in the study of the word of God."

INCOME, from May 1, 1850, to May 1, 1851	£2,918 15 0
EXPENDITURE	3,077 16 5
BALANCE in hand	210 15 6
Deposited as a Reserve Fund	1,500 0 0

President, Rt. Hon. Earl of SHAFTESBURY.
Treasurer, R. C. L. BEVAN, Esq., Lombard Street.
Honorary Secretary, Mr. W. LOCKE, 127, Regent Street.
Secretary, Mr. J. G. GENT, 1, Exeter Hall.
Collector, Mr. W. A. BLAKE, 4, Southampton Row, New Road.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co., Lombard Street.

Soldier's Friend Society.

OBJECT :—"Diffusing religious knowledge throughout the British Army."

President, S. M. PETO, Esq., M.P.
Treasurer, B. SWALLOW, Esq., 1, Torriano Villas, Kentish Town.
Honorary Secretary, Rev. W. A. BLAKE, 4, Southampton Row, New Road.

Evangelical Continental Society.

OBJECT :—"To assist and encourage evangelical societies on the continent, in their endeavours to propagate the gospel, and by other means to promote the same important end."

INCOME from November 6, 1850, to July 16, 1851	£332 19 8
EXPENDITURE	345 17 5
BALANCE in hand	55 17 7

Treasurer, W. A. HANKEY, Esq.

Sub-Treasurer, EBENEZER PYE SMITH, Esq.

Secretary, Rev. EVAN DAVIES.

Collector, Mr. RANDLE, 41, Charles Street, Horselydown

Aged Ministers' Society.

Formed 1818.

OBJECT :—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£520 5 10
EXPENDITURE	580 8 0

CAPITAL, stock yielding about £447 per annum.

Cases relieved last year, 53.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.

Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WEYMOUTH, Esq.,
JOHN WILKS, Esq.

Secretary, Rev. G. ROGERS, 70, Albany Road, Old Kent Road.

Widows' Fund.

Formed 1733.

OBJECT :—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending March 20, 1851	£3,655 11 11
EXPENDITURE	3,964 15 0
BALANCE in hand	497 16 6

FUNDED PROPERTY producing an annual income of £2,339.

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.

Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.

Collector, Mr. DAVID HINE, 22, Montpellier Square, Brompton.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to 109 Widows in England at £11 each.	
Exhibitions 49 Widows in England at £12 each.	
Exhibitions 10 Widows in England at £10 each.	
Exhibitions 42 Widows in Wales at £8 each.	
Exhibitions 25 Widows in Wales at £9 each.	
Exhibitions 3 Widows in Wales at £7 each.	

Occasional donations to 12 widows amounting to £96.

Of the 163 English Widows, 79 were of the baptist, 60 of the independent, and 7 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

Protestant Union.

Founded 1799.

OBJECT:—"The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME, year ending April 30, 1831	£1,871 11 0
EXPENDITURE	1,962 18 6
BALANCE in hand	16 14 6
CAPITAL, £18,591 in the 3½ per cents, and £8,550 Consols.	
Annuitants	34
Number of members	170

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.
Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Orphan Working School.

Founded 1760.

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Orphans in the Schools, 238.

President, JOHN REMINGTON MILLS, Esq.
Treasurer, THOMAS MERRIMAN COOMBS, Esq.
Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Islington.
Collector, Mr. W. H. CHAPLIN, 11, Stebens Buildings, Islington.
Matron, Mrs. BAIRD.
Principal Master, Mr. W. F. TARLTON. Principal Mistress, Miss SALIER.
Office, 32, Ludgate Hill.

New Asylum for Infant Orphans.

STAMFORD HILL.

Founded 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending March 31, 1851	£2,768 19 0
EXPENDITURE	2,803 3 8
BALANCE in hand	4 0 8
STOCK, 3½ per cent. stock	1,768 11 3
Number of orphans	99
Received from the commencement	168

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P.
Sub-Treasurer, Rev. ANDREW REED, D.D.
Honorary Secretaries, DAVID W. WIRE, Esq.; Rev. T. AVELING.
Sub-Secretary and Collector, Mr. JOHN H. CUZNER.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
Office, 32, Poultry, London.

London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

Instituted 1782.

OBJECT :—" Educating and annually clothing one hundred poor children."

INCOME, year ending Dec 31, 1850 (including dividends)	£302	12	8
EXPENDITURE	276	5	1
BALANCE in hand	165	16	7

To which is united,

The London Society Female Orphan Institution.

Founded 1830.

OBJECT :—" Maintaining and educating the daughters of gospel ministers."

INCOME, year ending Dec. 31, 1850 (including dividends)	£179	9	6
EXPENDITURE	225	4	0
BALANCE due to the Treasurer	3	15	8

Number of female orphans, 9.

Treasurer, THOMAS CHALLIS, Esq., Alderman.

Secretary, EBENEZER TAYLOR, Esq., 25, Bartlett's Buildings, Holborn.

Collector, Mr. BRESSON, School House, North Street, Little Moorfields.

Apprenticeship Society.

Formed 1829.

OBJECT :—" That this society shall be designated the ' Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, year ending Dec. 31, 1849	£158	8	0
EXPENDITURE	188	0	10
BALANCE in hand	9	17	10

Treasurer, T. CHALLIS, Esq., Alderman.

Secretaries, C. J. METCALFE, Esq., Roxton House, St. Neots, Huntingdonshire.

Rev. J. SPONG, Mortimer House, Mortimer Road, Kingsland.

In the year, 10 premiums have been granted, amounting to £160.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

Walthamstow Girls' School.

Established 1808.

OBJECT :—" The education of the daughters of missionaries."

" That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1851	£1,622	15	7
EXPENDITURE	1,529	16	8
BALANCE, in hand	116	15	3

Treasurer, JOSEPH TRUEMAN, jun., Esq.

Cash Secretaries, Mrs. E. CAREY; Mrs. FOULGER.

Collector, Mr. HINE, 22, Montpelier Square, Brompton

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

INCOME, 1850-51, including receipts from the stations	£72,292	3	1
EXPENDITURE	69,058	7	3
BALANCE in hand	1,696	1	2
STOCK possessed for general and special purposes, about	24,500	0	0

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Secretaries, Rev. ARTHUR TIDMAN; Rev. EBENEZER PROUT.

Mission House, Blomfield Street, Finsbury.

European missionaries, about 170

Wesleyan Missionary Society.

INCOME, for the year ending Dec. 31, 1850	104,661	14	4
EXPENDITURE	113,767	3	3
BALANCE due to the treasurers	10,841	13	2
The Treasurers are also under acceptances amounting to	12,129	17	0

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.

Secretaries, Rev. Dr. BEECHAM, Rev. ELIJAH HOOLE, Rev. G. OSBORNE, and
Rev. W. ARTHUR.

Wesleyan Mission House, Bishopsgate Street Within.

Central or principal stations called circuits	322
Chapels and other preaching places	3,106
Missionaries and assistant missionaries	432
Catechists, interpreters, day school teachers, &c.	864
Full and accredited church members	104,235
Scholars	80,070
Printing establishments	8

Church Missionary Society.

INCOME for the year ending March 31, 1851	£100,756	6	8
EXPENDITURE	101,366	5	11
BALANCE due	187	17	0
BALANCE, in Stock, at the bankers', and in the office	124,337	17	9

President, the Right Hon. the Earl of CHICHESTER.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. HENRY VENN, B.D., Rev. JOHN TUCKER, B.D., and
Major HECTOR STRAITH.

Assistant Secretary, Rev. W. KNIGHT, M.A.

Mission House, Salisbury Square.

Stations	107
European English clergy	128
European Lutheran clergy	7
East-Indian ordained missionaries	2
European laymen	31
European Female Teachers	12
East Indian and country-born clergymen	21
East-Indian and country-born laymen	22
Native lay-teachers	1,358
Communicants	14,154

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1851	£8,985	2	0
EXPENDITURE	8,385	11	5
BALANCE in favour of the society	1,262	4	7
STOCK, belonging to the society	3,913	0	7
Number of stations	121		
Number of missionaries	50		
Number of grantees	63		
Number of students	5		
Lay preachers	140		
Parishes in which the agents have stations	343		
Towns, villages, and hamlets	428		
Chapels	204		
Rooms	246		
Members	4,846		
Admissions to churches during the year	463		
Hearers	40,224		
Sunday-schools	170		
Teachers	1,691		
Scholars	12,848		
Day-schools	27		

Treasurer, THOMAS THOMPSON, Esq., Poundsford Park.

Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D.

IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1851	£3,950	10	8
EXPENDITURE	3,238	10	6
BALANCE, against the society	266	5	9

Treasurer, T. M. COOMBS, Esq., Ludgate Street.

Secretary, Rev. J. W. MASSIE, D.D., LL.D.

COLONIAL MISSIONARY SOCIETY.

INCOME, year ending March 31, 1851	£3,025	19	6
EXPENDITURE	2,714	4	7
BALANCE in favour of the society	405	16	8

Treasurer, JAMES SPICER, Esq.

Secretary, Rev. THOMAS JAMES.

Congregational Union.

Treasurer, BENJAMIN HANBURY, Esq.

Secretaries, Rev. W. STERN PALMER, and Rev. G. SMITH.

Secretary of the Congregational Board of Education, WILLIAM RUTT, Esq.

The Offices of these Societies are in Blomfield Street, Finsbury.

Wesleyan Methodist Connexion.

President, Rev. JOHN HANNAH, D.D.

Secretary, Rev. JOHN FARRAR.

President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D.

Book Steward, Rev. JOHN MASON, 14, City Road, London.

Editors, Rev. W. L. THORNTON ; Rev. W. H. RULE.

MINISTERS.

In GREAT BRITAIN	925	Supernumerary and superannuated	192	On Trial	108	Total	1,22
In IRELAND	101		35		20		156
In FOREIGN STATIONS	309		13		72		394
							1,775

MEMBERS.

In GREAT BRITAIN	302,209	decrease	56,0
In IRELAND	20,816	decrease	292
In FOREIGN STATIONS	98,011	increase	120
In CANADA	26,213	increase	1,17

MISSIONARY SOCIETY.—See page 800.

The next Conference is to be held at Sheffield, commencing on Wednesday, July 28th, 1852.

Wesleyan Conference Office, 14, City Road, London.

Methodist New Connexion.

Formed 1797.

Chapels 359. Preachers 143. Local Preachers 882. Members 21,590. Sabbath scholars 50,000.

Primitive Methodist Connexion.

Formed 1819.

Chapels.....	1,662
Rented chapels and preaching places	3,593
Travelling preachers.....	551
Local preachers.....	9,077
Members.....	108,781
Clear increase.....	4,019
Sabbath schools.....	1,403
Sabbath school teachers	25,442
Sabbath scholars	121,168

Wesleyan Methodist Association.

Formed 1834.

President, Rev. JOHN PETERS.

Secretary and Editor, Rev. ROBERT ECKETT, 6, Argyle Square, London.

Treasurer, JOHN PETRIE, Esq., Rochdale.

Book Room, Horse Shoe Court, Ludgate Hill.

Chapels.....	333
Preaching places, rooms, &c.	200
Members in society	21,484
Clear decrease during the year	694
Members on trial.....	686
Deaths	325
Removals and Withdrawals	2,997
Itinerant preachers and missionaries	98
Local preachers.....	1,083
Leaders.....	1,398
Sunday schools	340
Sunday scholars.....	44,882
Sundayschool teachers.....	7,419

THE MISSIONARY HERALD.



THE OUTCAST FOR CHRIST.

INDIA.

CALCUTTA.

Mr. LEWIS has kindly favoured us with the following particulars of the edition of the Persian New Testament that has just been completed and issued from the press. His labours in the department of translation are of great efficiency, in addition to which he gives some portion of his time to the welfare of the native church at Narsigdarchoke, and the English church at Dum Dum. Their present state is detailed in the following letter, dated September 5th.

I may mention, as the first item of intelligence, that the Persian Testament which I was engaged in editing, has been completed now about three weeks. I intended to draw up an account of this work to send you, but, on consideration, it appeared to me that the subject would not possess much interest, and a few facts, which I will here mention, are probably all which you will care to know.

About ten years ago, an edition of Henry Martyn's Persian Testament was published by the brethren, for the Bible Translation Society. It was adapted to our convictions of truth by Dr. Yates, and he also made a few other alterations of no very great importance. This edition being exhausted, and another being resolved upon, I undertook the charge of carrying it through the press. I very soon found that it abounded with mistakes, by which the sense was very frequently destroyed. These, for the most part, had been made in the first Calcutta edition—from which Dr. Yates printed his—and they were retained in his reprint. I could give many instances: such as, *زرع sowing seed,*

for *ذرع a cubit; روان going, for روان running; قديمه ancient, for فدیه ransom.*

Proper names were spelt in various ways. Numbers were given incorrectly: *e. g.*, John xi. "two hundred and fifty-three," instead of "one hundred," &c. Rev. vii. 4, "A hundred and forty thousand," instead of "A hundred and forty-four thousand." In some cases, members of verses were left out: *e. g.*, Matt. xxiii. 12, "He that exalteth himself, shall be abased," is given; but the rest of the verse, "but he that humbleth himself, shall be exalted," is wholly omitted.

In order to weed out the errors, and to make my edition as correct as possible, I

compared the greater part of it with the Greek original, and with all the Persian editions I could obtain, and I hope I have succeeded in making the work tolerably accurate. I will send a copy for the library as soon as I have an opportunity.

The edition of the Hindostani Testament, to which I have alluded in former letters, is nearly finished; next month, probably, it will be printed off. Brother Wenger, probably, will inform you of the progress of the Bengali revisions. I render him all the assistance in my power, and have derived nothing but pleasure from my connection with him in the work.

At Narsigdarchoke, the work is going on very much as when I last wrote. Additions from the heathen to our nominal Christian community are not unfrequent, but the motives which induce people thus to renounce caste, are often of the most degraded kind. Last month, I saw a man in the village who had just abandoned his Hindu standing, in the hope that by calling himself a Christian, he would be allowed to live in sin with a married Christian woman. You will be ready to ejaculate, "Can these dry bones live?" Oh that the long-expected and prayed-for Spirit would breathe upon them! The day will come, and we must await it with patient diligence.

At Dum Dum we still labour under heavy discouragement. The station continues empty of men, and our congregations are very small, yet I hope a little good is being done. Last sabbath I baptized two, and another is waiting with much anxiety to be admitted to the rite. Other hearts seem to be touched by the truth, and I feel great distress at the thought of abandoning the few members who remain there. There is now reason to expect that a number of fresh men will shortly take up their quarters at the station.

SERAMPORE.

Since we called the attention of our readers in the *Herald* for September to the surrender to Bishop Wilson, on the part of Mr. DENHAM, of the Danish church,

for the long period of forty-three years occupied by the Serampore missionaries, some curious particulars have come to light in the Indian press of the manner in which the bishop has acted in the affair.

It will be remembered that but few of the inhabitants of Serampore signed the memorial, and that most of the episcopal residents actually refused to sign it, and that it was with great difficulty any signatures at all were appended to it. But the most extraordinary feature of the affair is, that Bishop WILSON himself got up the memorial, that he should apply to the government to have the church made over into his own hands. This, strange enough, is stated by the very individual employed by the bishop, and whose letter to the *Bengal Hurkaru* we subjoin, together with the editor's remarks thereon.

To the Editor of the Hurkaru.

SIR,—An editorial of your issue of this day unintentionally does me great injustice. It is founded, indeed, on an expression in Thursday's *Friend of India*, which was not agreeable to the state of the case.

The movement at Serampore did not originate with me, but with the bishop, who had heard that the number of church people had been lately much increased, and who directed me to have a petition circulated among such church people (and not others), to beg that a minister of the church of England might be allotted for the station. That petition was drawn up, and circulated, but not by me. Many church people declined signing it, from motives of delicacy to the pious missionaries; but twenty or thirty did affix their names; and the bishop applied to government to have the Danish church made over to him, and directed me, having no duties at the cathedral on Sunday, to undertake the care of it until a resident chaplain was available. This I have willingly done for nearly three months, in addition to my various duties at the cathedral and elsewhere, in Calcutta; but I must add, in justice to myself, that I re-

ceive no emolument whatever for my services at Serampore.

I am, sir,

Your obedient servant,

J. EVILLE,

Officiating Minister at Serampore.

Aug. 15th, 1851.

The Editor of the Hurkaru's remarks on the foregoing.

So, then, it was not Mr. Eville who proposed the Serampore petition to the bishop. The name of his son-in-law may have been at the top of the memorial, but, according to Mr. Eville, the bishop was at the bottom of it. The rev. gentleman was only the agent, —the right reverend one was the principal. The bishop knew better what the Serampore churchmen wanted than they did themselves; so he sent Mr. Eville to circulate among them a petition to his Lordship's self, asking him to send them a minister. We hope Mr. Eville has not betrayed any secret of episcopal policy in the very candid and straightforward statement with which he has furnished us. We think, however, that he has some right to complain of having been kept as a clerical warming-pan three months, and without remuneration.

After this, our readers will not be surprised to learn that the bishop's presence at Serampore has not diminished the congregation of our brother DENHAM. His labours in Christ's cause continue to be blessed, though he cannot but be apprehensive of the insidious operations of the Propagandist agents among the native Christians and promising native youth, by which last year some were drawn aside.

At the date of our last communication from Mr. DENHAM, September 6th, he was about to baptize a youth, a student at the College of two years' standing. Three other of his students had recently passed their examination at the Calcutta Medical College, and were accepted, and also two of his first class young men had passed an examination for the Engineer and Survey service. Others were nearly ready to leave College for similar employments. The large native church under our brother's care abides in peace, and God is with the people, blessing his word in their midst.

CAWNPORE.

By a letter, dated August 21st, we find that our brother WILLIAMS was actively engaged in preaching in this populous town and district, and rendering ministerial aid to Mr. GREENWAY, who has for some time acted as pastor of the small English church gathered in the Cantonments. Mr. WILLIAMS had baptized nine persons, the fruit of Mr. GREENWAY's labours. The remarks of Mr. WILLIAMS on the nature of the missionary work in India will be read with the interest their importance deserves. Yet, notwithstanding the great obstacles the fabric of Brahminism presents, and the ignorance and depravity of the people, there can be no doubt that in those parts of India where the gospel has for a considerable time been preached, there is a remarkable movement adverse to idolatry manifesting itself in every class of native society, that bids the Christian church look forward with hope and confident expectation of speedy success. Missionary operations, however, are not of such long continuance and operation in Northern India as in Bengal, and it is to Northern India our brother's remarks especially apply.

You must be more or less aware that the state of things in this country is very different from that which existed in those localities where the apostles laboured. Hence we cannot, in every particular, adopt the same plans of operation with them, though they are, indeed, to be regarded as patterns to all who should follow after, more especially the apostle Paul. I am inclined to believe that the most formidable obstacles ever presented in the way of the spread of Christianity are to be found in this land. Hinduism is the master piece of Satan, and Mahomedanism is but little if any better, both systems tend only to the dishonour of God, and pander to the carnal passions and propensities of our fallen nature. It is a shame even to speak of the vile things which are done by them in secret. Indeed I have often thought that many of them are devil possessed, no less than the poor demoniac whom our Lord cured and restored to his right mind. Only a few days since I fell in with an individual of this stamp; he was sitting on the public road besmeared with mud from head to foot. His fiend-like appearance, his language, his actions, all seemed to indicate that he was more than ordinarily under Satanic influence; my object in going near him was to get a crowd of people to whom I might preach. I succeeded accordingly, but not without some considerable opposition from this poor degraded being; but finding the people more disposed to listen to me than to himself he walked away.

A new field.

I find that there are four principal ghauts in this place to which several hundreds of Hindoos resort every morning and evening to wash away their sins, as they suppose, in the sacred stream of the Ganges. No doubt

a missionary could be well and usefully employed in preaching the gospel at these several places. Indeed, I should say, that there is enough work here for three or four missionaries, could they be obtained. This, alas! is the case everywhere, a wide, a mighty field presents itself, but no labourers. I believe there is not as much as one missionary to every million of the inhabitants.

A serious inquiry.

The question is, are the several churches of our denomination in England and in this land doing all they can, both by way of prayer and pecuniary support to evangelize the benighted heathen? If this is not the case, then have we reason to fear that the divine blessing will be withheld from us, and that we shall wait for a harvest of immortal souls *in vain*. It is a melancholy fact, that millions of this people have never yet as much as heard of the glad tidings of the kingdom of God. Some few days ago I went, accompanied by brother Greenway, to a village only a short distance out of the station; after preaching I asked them if they had ever heard of Jesus Christ before, they said, "No, we never heard of a Saviour until now," and it must be thus with multitudes in all parts of the country.

During my stay here I preach twice a week in English generally, and go out almost daily, sometimes twice a day, to preach to the heathen. Brother Greenway accompanies me occasionally, and also the two native agents employed by the church, so that we muster rather a strong party, and can divide into two and two, and address the people in different places.

Sowing by the way side.

This morning I went some little distance and addressed two congregations on the

public road, one a company of travellers on pilgrimage to Bindrabun. I expostulated with them on the folly and utter uselessness of such a step, and directed them to the only Saviour of sinners, many of them seemed to hear with attention and concern. May the Lord open their blind eyes and turn them from darkness to light. My second congregation was very large, the people heard me attentively until a proud brahmin arrived, who set on me with all his might, an unprofitable controversy ensued, still a good impression was made upon the minds of some.

MONGHIR.

Our readers will peruse with peculiar gratification the interesting details given by our brother LAWRENCE in the following letter. In a previous letter from Mr. PARSONS, we were informed of some particulars of the history of Dhunda Das. Mr. LAWRENCE adds much more to our information respecting this interesting case. The quiet spread of gospel truth is strikingly illustrated by the discovery of the native Christians Mr. LAWRENCE refers to, and the narrative gives rise to the hope and expectation that in many retired spots may be found individuals that have cast aside idolatry, and like this poor weaver and his family, have sought and found salvation through Christ Jesus. The incident encourages our brethren to cast the seed of life over a wide surface. The letter is dated August 28th.

We had the pleasure of administering the ordinance of baptism to two believers, who were received into the fellowship of the church on the first Lord's day in April. They are natives belonging to our native Christian community, who had been waiting for baptism a long time, and from their consistent conduct we hope that they are now true followers of the Redeemer.

An interesting case.

I had great hopes that we should have had the pleasure ere now of receiving among us a Gossain, or holy man, who has been residing in Monghir more than fifteen months, and who has for some months past *professed himself* to be a Christian, in every respect except eating and associating with the Christians; but he still holds himself aloof. He is, however, an interesting character. His native country is Balk, whence he journeyed on pilgrimage to Jagannath, and on his way back came to Monghir. He is an intelligent and respectable man, and has always regarded with contempt the grosser superstitions of the Hindus. He had heard the gospel before he came to Monghir, but he did not appear to comprehend its most essential truths. He spoke highly of the morality of the gospel, and admired the wisdom and goodness of Christ; but he sternly opposed his divinity and the doctrine of the atonement. He was persuaded, however, to read the New Testament carefully, and seemed always ready to converse with different members of the mission, particularly with Nainsukh, on the doctrines of Christianity. One by one his objections vanished, until at length he declared his conviction

that the New Testament is the word of God, that Jesus Christ is a divine person and the only Saviour, and that he rested all his hopes of salvation on the atoning sacrifice of Christ. He does not conceal his altered views, but he recommends Christ and his gospel to all who visit him, and denounces Hinduism as wholly and utterly false. He refuses to receive the offerings made to him as a Hindu saint, and sharply reproves those who present them. So that he is now commonly reported to be a Christian.

An anxious inquirer.

In February Nainsukh and Sudin visited the large mela at Boujnath, as in previous years. They report that they were well received by the people generally. Their hearers were very numerous and attentive; many visited their tent, and held long conversations with them respecting Christianity; some appeared very anxious to become acquainted with the truths of the gospel, and nearly all expressed themselves pleased with what they heard. There was one man in particular whom they describe as having been greatly affected by what he heard of the way of salvation through the atonement of Jesus Christ. He was a Sipahi, or soldier, in the service of a Rani, who had come on pilgrimage from some place near to Saugor, attended by a great retinue. Many of her attendants heard the gospel, and received portions of the scriptures, some of which reached the Rani. But Dhunda Das (for that was the name of the Sipahi) seemed to receive the truth with all readiness of mind; and that he might be instructed therein he visited our brethren at their tent, night and

day. He had long been very uneasy on account of the enormity of his sins and his past wicked life, and was much concerned to know what he should do to obtain forgiveness. He had consulted Brahmins and Gurus, and had done many things which they had prescribed, but without obtaining any relief for his burdened conscience. When the gospel plan of salvation was proclaimed in his hearing the first time he listened with intense interest and astonishment; and as soon as he had an opportunity of speaking and expressing his feelings he poured forth the most bitter lamentations, with tears, over his sins, and eagerly inquired whether there was any hope for him. Being assured that there are no limits to the pardoning mercy of the Redeemer, but that the greatest sinners who repent and believe shall be saved, he offered up most touching ejaculations to the Lord Jesus, imploring pardon and deliverance from sin. During the few days they remained together at the mela, he would be the first to greet them in the morning, and the last to leave their tent at night. He exceedingly regretted that he was unable to read; he determined, however, to learn, and for that purpose he begged a New Testament, and began at once. On taking leave of Nainsukh and Sudin, he begged them with tears in his eyes, to pray for him, that he might become a true servant of the Lord Jesus Christ, and be enabled by his grace to renounce all his former wicked ways, and to lead a holy life. Unfavourable as this poor man's circumstances assuredly are, still may we not hope that he will prove a brand plucked from the burning in the great day of the Lord?

A visit to the country.

This year I have spent five weeks in visiting the numerous villages on the banks of the river Gandak, accompanied by our native brethren Nainsukh and Bandhu. Our hearers were not so numerous this year as in former years; nevertheless we were enabled to preach the gospel to some thousands of the village people. The friendly manner in which we were greeted and listened to in most of the villages, was very encouraging. In many places the females, who are always very shy, came out of their houses by dozens, and remained listening with great decorum during the whole of our discourses. One day, passing by a house we overheard a woman relating to her companion what she had just heard Nainsukh say in his address: "True!" said the other woman, "it is all true! our idols and our deities are all false, and it is useless for us to worship them." "The religion which these people teach," said another woman, "is most excellent; I wish all our people would receive it, I am sure they would be much better than they are now." A Guru, who was surrounded by

some twenty or more of his disciples, invited us to come and sit down, and read to them out of our holy book. Nainsukh read and commented on the fifth of Matthew. The Guru was highly delighted, begged a copy of the gospel, and strongly recommended our teaching to his disciples. He particularly inquired after our residence, and promised to visit us. A shopkeeper invited us to sit down, as he wished to have some conversation with us. We conversed for more than two hours on the great doctrines of the gospel; all the time he paid very serious attention, and appeared to be deeply interested; the result was, he wished to know how he might become a disciple of Jesus, and how he was to worship and serve him; he expressed a resolution to study the books we gave him, and asked us to pray for him.

A contrast.

We were not always received in the same encouraging manner. Sometimes we met with angry and quarrelsome hearers, as well as stupid and indifferent hearers. We were told by some that we were liars, deceivers, and mischief-makers, destroyers of people's caste, and nothing better than demons. Some told us that what we preached might be true, but come what would, they would never renounce the religion of their fathers. Others, indifferent to all religion, would ask with a sneer what profit there was in listening to such babbling as ours.

A pleasant discovery.

We visited one village, about sixty miles from Monghir, in which we had the pleasure of finding five native Christians who reside there, and maintain themselves by their own industry. In a neighbouring village there are four or five more. We were there on the Lord's day, when they all came together for Christian worship: we met with them, and felt much encouraged at witnessing so interesting a sight as a small congregation of Christians in a heathen village, far distant from any missionary station. Some of them have had their sincerity put to the test by severe treatment from their heathen neighbours and relatives; they had to give up their all for Christ's sake; they were forsaken by their nearest relatives; were turned out of their houses, were deprived of their property, and not allowed to come into the village.

The first convert.

A weaver, who was the first openly to profess his faith in Christ, after he had been deserted by his wife and family, had his house set on fire, and was awoken from his sleep in the middle of the night by the burning embers falling upon him. He instantly started up, and seizing upon his loom, providentially made his escape out of the

house, which, together with all his clothes and his bed, were burned to ashes. He was denied shelter in the village, and was compelled to remain outside, under a tree, for several months. Here he worked his loom, and supported himself in the best way he could, and while living in this exposed situation, his wife returned to him, and declared her determination to be a Christian too. He was soon after joined by his brother and his wife and children, who also had made up their minds to follow the Lord Jesus. With no better protection than a tree afforded, they all lived together for a considerable time. The village people refused to allow them to live in the village, and the zemindars refused to give them another spot of ground on which to build a house outside the village. Thus they became literally outcasts for Christ's sake. But the Lord, in whom they trusted, appeared for them, comforted them in their difficulties, and supplied their wants. "We were living there," said one of them to me, "very happily."

A friend in need.

At length, through the kind influence

of a gentleman who occupies an indigo factory in the neighbourhood, a small bit of ground outside their village was obtained, and houses were erected for them, where they now live undisturbed by their heathen neighbours, and maintain themselves by weaving. Not twelve months ago they were joined by a young brahmin, who has become a Christian. His conversion excited a great stir in the neighbourhood. He belongs to a very respectable and influential family, and by becoming a Christian and uniting himself with these poor weavers, he has not only renounced the honours of a high caste, but he has exchanged a home of comfort for an abode of poverty and meanness, in the estimation of the world. Others of the little band have had to pass through severe trials, but they are now protected by the friendly influence of the gentleman above mentioned. I received the above particulars from themselves, and as they appeared to me very interesting and encouraging, showing the fruits of village preaching, I thought you would be glad to be acquainted with them.

CEYLON.

It will be remembered that in the letters of the Indian deputation, reference was made to the importance of erecting a new chapel for the church and congregation assembling in the Pettah, Colombo. This most desirable event has taken place, and the labours of our indefatigable missionary, Mr. ALLEN, have been crowned with success. The following is from the editorial article of the *Colombo Observer* for September.

The above place of worship was opened yesterday, the Rev. D. J. Gogerly preaching in the morning, and the Rev. Mr. Hill in the evening. On the latter occasion there were about four hundred persons in the building, and when it is considered that the fabric, the lamps and other fittings, and about half the number of seats sufficient to accommodate such a congregation have been all provided for a sum of £400, it will, we believe, be acknowledged that such a marvel of cheapness has not yet occurred in the building annals of Colombo. The new chapel as regards sitting room can compete with either the Scotch kirk, or Trinity church, the former of which cost about £3,000; the latter above that sum. And yet neither strength nor elegance of appearance has been sacrificed to economy.

All the materials employed in this structure are of the very best description, and the quality of the workmanship has been secured by the unceasing care and personal attendance of the architect, Mr. J. B. Nelson, on whom the edifice reflects great credit.

The whole style of the structure is new, and well adapted, from the thorough ventilation which it secures, for a tropical climate.

The testimony of the rev. gentlemen who yesterday preached to such crowded congregations is sufficient to prove that the great object has been gained of securing the coolest possible position for the minister.

The whole history of this building, which has been only six months in the course of erection, affords gratifying proof of the success of the voluntary principle in religion. The baptists, out of their general poverty, contributed in proportion to their means, and they have been liberally aided by their brethren and friends of other Christian denominations, from the governor downwards.

When the accounts were adjusted on Saturday a sum of £64 only was wanted to make up the £400. Subscriptions to the amount of £12 were received on Saturday, and the collections yesterday amounted to £20 4s. 6d.; so that little more than £30 remains to be collected, and, judging from the past, there is no fear that the whole debt

will not be soon liquidated. The baptist church and congregation, we can venture to say, feel deeply grateful for the kindness and liberality with which their appeal has been met. With the exception of £50 granted

by the Baptist Missionary Society, and a handsome donation of nearly £18 from Mr. Marshman of Serampore, the whole sum has been collected in the island.

CHITTAGONG.

It has often appeared at the time to our brethren in their itineracies and bazar preaching, that but few of the multitudes they addressed welcomed the message of salvation. Yet of late examples have been frequent in which the word or the tract has proved the messenger of life, and in some dark and concealed corner it has sprung up, producing rich and ripe fruit unto God. The following communication from our missionary brother JOHANNES, dated July 28th, gives a most pleasing instance of this, and affords much matter for encouragement to sow by all waters. He says:—

You will, no doubt, rejoice to learn that about a fortnight ago two men came to my house from Comilla, three days' journey from here. One was a Brahman and the other a Kayast.

A striking instance of the usefulness of tracts.

The Brahman gave me to understand that some years back, he served in Chittagong, where, with others, he came into possession of a few tracts, one of which was the "True Refuge," and again, subsequently, he and a few others with him, at the Sitakund mela, heard the gospel of the Lord Jesus Christ preached to them. These books were carried by them to their habitations, and read over by the people there; upon which they felt it their duty and obligation to renounce idolatry and believe on Jesus Christ, the only Saviour of a lost and ruined world. The change wrought upon their minds was soon perceived by the Hindus, and the zemindars commenced a series of persecutions, to make them think differently on the subject, and entirely disbelieve the new shastras. They said that God had opened their eyes to see the evil of their ways, the folly and absurdity of idol worship instead of that of the living and the true God; and that as the truths contained in these books were congenial to their hearts and feelings, they would rather suffer for conscience' sake, and endure privations of land and property, than return to them. On this they were more openly and greatly opposed and persecuted. They were at length compelled to leave their houses and take shelter in distant villages and hills, where they were living in sheds. On hearing these things, I detained the two men. Both remained, ate and drank with us, and without ceremony united in Christian worship; and then said, they would not leave Chittagong unless I accompanied them and baptized them: I lost no time in deputing six of our

brethren, paid their expenses, and desired them to go and encourage the hearts of these people, and to send me a report of what they witnessed of this commencement of God's work among the benighted idolaters at Comilla. One of the brethren has just returned, with one of these men, and a letter in Bengali, signed by seventeen persons, declaring that there are upwards of one hundred and twenty-five individuals ready to join the Christian faith as soon as I go there. They plainly state that they believe in Jesus, and wish much to be baptized. They also say, that if, on my arrival at Comilla, I find these statements incorrect, they will gladly defray all the expenses incurred in travelling. Our brethren remain there, and the people will not allow them to return to Chittagong.

The letter.

Josada ar Thana, Chagol-Khya, South of Comilla. Aug. 15th.—You will be glad to hear that through the kindness and assistance of friends at Chittagong, I have been enabled to prosecute my trip to this place. I rejoice and thank God that I did undertake the journey; for, although I have been disappointed as to the number specified in the letter inviting me to this place, I have not in the character of the people; some of whom appear to me as if they had been long trained in the school of Christ. This, however, is abridging the power of God, who can by his Spirit illuminate the most dark understanding, and of the stones raise up children unto Abraham, and bring the disobedient unto the wisdom of the just. There are sixteen persons at present under instruction, and I am credibly informed that there are numbers who, but for fear of man which proves a snare, would readily show themselves to me and testify their regard to the truth as it is in Jesus. You can have no idea what these poor people have endured and are enduring for the sake of the gospel. Had I not

been an eye-witness, and heard from the native preachers, I should have concluded their trials imaginary; but they are real, and likely to retard the progress of the gospel. On my arrival here I was surprised to see the long beards of my native preachers, and also of the men; and on inquiry, was told that the barbers in the village would not approach the Christians, nor shave them. This was not all. The washermen would not wash their clothes, so that they were very dirty; and the shopkeepers would not sell them dal, or rice. To prove the truth of all this, I sent my people, on my arrival, to the shops, but they had to go fasting that day. The zemindars have threatened to expel them from their land; and I know two men who have been turned out of their houses, and their wives and children not allowed to follow them.

Some of the people have been forced to declare in writing that they will not go near the Christians. A zemindar threatened one of my native preachers in the bazar: "What! have you not left the village yet? Take care that you don't do so with disgrace, and with your personal security." If the people were assured that a missionary would be located there, and prove a friend in their difficulties, so that they might with freedom and ease of mind serve God, many more would not have kept themselves aloof from us. Averse as I am to litigation, and unwilling to bring any of the converts before judges and rulers to seek redress, yet, under their present sufferings, such a step becomes indispensable, and to-morrow they are about to proceed to Comilla, my native preachers accompanying them; and if God opens the heart of the magistrate to assist these poor people, I am

sure the gospel will progress in these parts.

I am at present slightly ailing with fever and cold. The hut I occupy is exposed all round. It is a temporary shed. I wanted to put lattices round it, but I hear the bamboo dealers will start objections to sell, such is their dread of the Brahmans and zemindars. The floor of my hut is so damp that my palki bedding appears quite saturated every morning. The fields around, for several miles, present a sheet of water. You cannot visit your neighbour without wading through the water, which, in some places, is waist-deep. You cannot put your feet in water for half a minute, but you are covered with leeches. The long grass grows most luxuriantly, but the cows are afraid to get into the water.

The people are very urgent with me to baptize them. The native preachers bring strong arguments in their favour, but this I shall decide after prayerful deliberation. I would strongly recommend that this field be occupied; the people, but for zemindars and Brahmanical influence, would gladly come under Christian instruction. Even the Muhammadans here I find disposed to hear the word with gladness and attention. There are errors which a missionary will have to combat, but every thing will give way before the gospel. I have made particular inquiries as to whether missionaries ever visited this village. The people answer in the negative. One man says that there is a place about two days' journey from this, where the people have heard the gospel. I intend to leave two of my preachers here, and occasionally visit the people, till other arrangements can be made.

BARISAL.

The missionary operations of our brethren PAGE and SALE, in the Zillah, or district, of Backergunge, afford many interesting facts adapted to sustain the faith of our brethren and of the churches of Christ, in their labour of love. The following circular, prepared by the missionaries, will give a general view of their work, and also much cheering information as to its happy results. The reader will not fail to notice the zeal with which the education of the converts to Christianity is promoted by our brethren; nor to see that the people second by their industry in learning, the zeal of their missionaries in teaching. We regret to perceive that the expenditure has been £10 in excess of the receipts, but we cordially hope that the publication of this report will result in more ample funds.

To all interested in the operations of the Baptist Missionary Society.

CHRISTIAN FRIENDS,—We have again the pleasure of placing before you a brief statement of the state of the mission in *Zillah Bakerganj*; and of the manner in which the

sums put into our hands have been expended. We beg to offer our best thanks to those who have, from time to time, assisted us; and cannot but indulge the hope that we shall be favoured with like encouragement and support in future.

Some little progress has been made: for

this we desire to be grateful to God, who has not left us without some tokens of his approbation and blessing.

1. STATIONS. Our stations still number *ten*; *Barisal*, and the following nine places, of which all but one are in this district: *Dhamshor, Dhandoba, Chhobikarpar, Ashkar, Ambalya, Suagan, Digalya, Madra, Kaligan*. There is now a small (we are sorry to say *too* small, but our means would permit no better) thatched chapel in all these villages, except one; and a native preacher is placed in each of them.

The number of *out-stations* is 21. These are visited regularly. Every day in the week, worship is conducted in all the stations. On the sabbath, after a prayer-meeting at sun-rise, two services are held. Our congregations have fallen off in two places, but in three others they have increased.

At the close of last year, we had, at all the stations under our care, 1,085 souls constituting the Christian community. Of these only 381 are children under thirteen years of age; so that we must have quite 600 adults at worship every sabbath day. This fact is not without its peculiar interest.

2. THE CHURCH. At the close of 1850 there were 192 members in church fellowship. Since then, we have had the happiness of baptizing a few more; and others are anxiously waiting to be accepted. The conduct of by far the majority of the members has been consistent with the profession of the gospel. A few have been troublemakers of the church, and have consequently been brought under discipline; yet, on the whole, we cannot but express once more our conviction that the native Christian in Bengal is not so selfish, so carnal, so utterly godless as some would imagine. Our people do, with all their faults, encourage us to hope, that, with better teaching, with more labour spent upon them, they will yet prove an honour to the Christian name. Why should any one think differently? The Spirit of God is no "respector of persons!"

3. SCHOOLS FOR BOYS AND MEN. Our *six day-schools* are still continued. They contain 114 boys. One reason why we have not succeeded better this year, is, that the heathen are afraid to send their children, lest, as they say, they should become Christians. This prejudice will gradually wear

off, and then our schools will become more worthy of the name. Several of our boys have learned to read the scriptures, and have committed to memory two catechisms of the Tract Society. A few who are at Barisal can manage a little tailors' work, and may soon be able to support themselves.

About 100 men also are learning to read; they attend the native preacher chiefly at night, after their work is done.

4. SCHOOLS FOR GIRLS AND WOMEN. The *boarding school at Barisal* now numbers 20 girls: most of these have learned to read; a few can write; all can sew, and every one of them is improving. Their conduct during the past year has been very good; and every thing about this school is promising.

The majority of the *women*, also, at all the stations are learning to read. We have the wives of five native preachers employed on very small salaries, teaching them for two or three hours every day. At this date, we must have quite 125 women, wives, and mothers, thus attending school. Not a few of these can use the bible, and have a very correct knowledge of its leading facts and doctrines.

5. AMONG THE HEATHEN AND MUHAMMADANS we still endeavour to make known the gospel. Markets and villages are visited; scriptures and tracts are distributed. We have the satisfaction of knowing that one and another are becoming acquainted with Christianity, and we enjoy the hope that, in the day of God's power, when the holy Spirit shall be poured out on this people, the simplest truth made known, the smallest tract given away, may prove the word of salvation, a messenger of peace, to many an immortal soul. Our feeling is this, let a simple knowledge of Christianity spread, God in his own time will *apply* it to the hearts of thousands.

6. FINALLY. We ask for the sympathy and prayers of all our brethren, We entreat all our friends to take a greater interest in native Christians generally; and to manifest a greater concern for the salvation of the people of this heathen land.

JOHN C. PAGE,
JOHN SALE.

Barisal, July 16th, 1851.

HOME PROCEEDINGS.

Since our last publication there have not been many meetings, as far as we know, on behalf of the Society. Mr. UNDERHILL and Mr. MAKEPEACE have been into Kent, Mr. CAREY to Ampthill, Mr. JOHN CLARK has visited Dublin and Belfast, and Mr. HULL has represented the Society in North Devon, and he informs us that all the meetings in that district were interesting, and in two places were held for the first time. Remittances from various quarters have been made, which will bring up the income to about the same amount as last year at this time.

We beg to announce to our young friends that a NEW SERIES of the Juvenile Herald will be published in January. The Editors will endeavour to make it far more adapted to its object than it has hitherto been. It will be printed and published by Mr. J. HEATON, of Leeds, and sold also by Messrs. HOULSTON and STONEMAN, Paternoster Row, London.

The attention of our friends is earnestly requested to the following extract from the Rev. JONATHAN MAKEPEACE's letter to the secretaries, dated Birmingham, Nov. 15 :—

Will you excuse my troubling you with a suggestion? Several friends at Birmingham and elsewhere are busily engaged in collecting materials for a box or boxes, the proceeds of which will be appropriated to the purchase or erection of a mission house—a great desideratum, whether we labour at Agra or Saugor. Now, would it not be well to state as much in your forthcoming Herald, adding that should any other friends be willing to promote this laudable undertaking, all presents of divers articles of clothing, books, &c., &c., would be thankfully received? Should any parties, willing to contribute, find that the notice is too short, or that the cost of transmission is too expensive, the equivalent remitted per post office order to me, at 49, Great Hampton Street, Birmingham, would be thankfully acknowledged. All articles, &c. should be forwarded on or before Christmas day. N.B. They are intended for sale among the European and Indo-British residents in India.

We stand in great need of a Mission House at Agra, and I must make an effort, before I go, to secure some portion of the necessary funds. I trust you will assist by the insertion of the substance of the above. Of course the building will be the *bonâ fide* property of the society.

On the 30th of October, Mr. D. WEBLEY, of Bristol Baptist College, was ordained to the ministry of the word, and to mission service in the island of Haiti, at King Street Chapel, Bristol.

The Rev. N. HAYCROFT, of Broadmead, gave an interesting detail of the history of the Haytien people. After Mr. WEBLEY's answer to the usual questions, the Rev. T. S. CRISP, the president of the college, commended Mr. WEBLEY to God, and to the work to which divine Providence has called him, which was followed by an earnest and affecting exhortation to the youthful missionary from his father, Rev. H. WEBLEY, of Woodside. The Revs. T. WINTER and G. H. DAVIS conducted the devotional parts of the service, which was attended by a very large congregation. We are happy to learn that our friends have very liberally responded to the appeal made to them for the erection of a suitable chapel in Jacmel. Their donations, amounting to nearly £100, together with the generous gifts of friends in Liverpool, will enable our missionary brethren at once to set to work in its erection. Mr. and Mrs. WEBLEY departed for their destination on the 17th of November.

A service was held on Monday, Nov. 3rd, in the baptist chapel, Waltham Abbey, in connexion with the departure of the Rev. D. J. EAST, to Calabar, Jamaica. The Rev. JOHN HIRONS, of Brixton, opened the service; the Rev. JOSEPH ANGUS, M.A., president of Stepney College, gave a brief history of the Jamaica mission, and described the sphere of labour which Mr. EAST is about to occupy. The Rev. F. TRESTRAIL received from Mr. EAST a statement of his views of his anticipated work; the Rev. SAMUEL BROWN, of Loughton, offered special prayer; the Rev. Dr. MURCH delivered a valedictory address. Other parts of the service were taken by the Revs. W. SYMONDS, of Islington; T. SMITH, of Brentford; W. CLAYDON, of Jamaica; and T. HILL, of Cheshunt. During the few years our esteemed brother has resided at Waltham Abbey he has greatly endeared himself to his congregation, and rendered important service to the different institutions established in the town for the benefit of the working classes.

Mr. and Mrs. EAST, with four of their children, and their sister, sailed for Jamaica, in the Statira, on the 22nd ult.

We deeply regret that we have no room for the extracts we intended to insert from Mr. EAST's statement, especially his views on the training of native agents in the mission field, which struck us as singularly valuable and just.

FOREIGN LETTERS RECEIVED.

AFRICA	CAMEROONS	Saker, A.	September 1.
	CLARENCE	Saker, A.	August 14 and 18.
AMERICA	UTICA	Pickton, T. B.	October 2.
ASIA	BARISAL	Sale, J.	September 2.
	CALCUTTA	Lewis, C. B.	September 5.
		Thomas, J.	September 6.
	CAWNPORE	Williams, R.	August 21.
	COLOMBO	Allen, J.	September 15.
	MADRAS	Page, T. C.	September 13.
	MONGHIR	Lawrence, J.	August 28.
	SERAMPORE	Denham, W. H.	September 6.
BAHAMAS	RUM CAY	Littlewood, W.	Aug. 25, Sept. 18.
BRITTANY	MORLAIX	Jenkins, J.	November 4.
HAITI	JACMEL	Webley, W. H.	September 26.
JAMAICA	KINGSTON	Graham, R.	September 24.
	LUCEA	May, J.	September 24.
	ST. ANN'S BAY	Millard, B.	September 24.
	SALTER'S HILL	Dendy, W.	September 22.
	STEWART TOWN	Dexter, B. B.	September 18.
	SUTCLIFF MOUNT	Hutchins, M.	October 7.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	October 4.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. A. Foster, Modbury, for a parcel of magazines ;
 Miss Elizabeth, for two parcels of school materials, for *Rev. J. Sale, Barisal*, and *Mrs. Saker, Western Africa*;
 Mrs. Chamberlain and Miss Sibly, Ipswich, for a box of useful articles, for *Rev. W. H. Webley, Haiti*;
 Mrs. Joseph Gurney, for a parcel of tracts, for *the same*.
 T. Radford Hope, Esq., Liverpool, for a box of useful articles, for *the same*;
 Friends at Battersea, for a parcel of useful articles, for *the same*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1851.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Horsfall, Messrs. & Co., for Chapel at Clarence, Fernando Po	25 0 0	Underdown, Mr., late of Uckfield	19 1
Evans, James, Esq.	2 0 0	J. B., for Dry Harbour Chapel	1 0 0	LONDON AND MIDDLESEX AUXILIARIES.	
Hassall, Mrs.	1 1 0	<i>Legacies.</i>		Blandford Street— Ladies' Association, for Barisal	5
<i>Donations.</i>		Perry, Mrs. Elizabeth, late of Wotton under Edge	5 0 0	Bloomsbury Chapel, on account	30 0
Bible Translation So- ciety, for Translations 300	0 0				
Boyce, Thomas, Esq., the Trustees of the late	50 0 0				

	£	s.	d.
Hammersmith	7	16	8
Vernon Chapel—			
Juvenile Association	4	7	0

BEDFORDSHIRE.

Luton, Old Meeting.....	3	18	0
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BERKSHIRE.

Reading, on account ..	30	1	7
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BUCKINGHAMSHIRE.

Amersham—			
Collection	15	17	10
Contributions	44	8	0
Do., Sunday School	1	3	2

61 9 0

Previously acknow- ledged and expenses	60	15	9
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0 13 3

CORNWALL.

Redruth—			
Anon	1	7	0

DEVONSHIRE.

Bovey Tracey—			
Collection	2	18	8
Contributions	3	17	1

Chudleigh—			
Collection	3	0	0
Contributions	11	17	2

Plymouth, on account...	59	0	5
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Stonehouse—			
Collections	4	11	8
Contribution	0	10	0

Tiverton—			
Sunday School, for <i>Native Preacher,</i> <i>Dinagopore</i>	5	0	0

DORSETSHIRE.

Dorchester—			
Collection	3	5	6
Contributions	1	4	0
Do., Sunday School	0	15	4

GLOUCESTERSHIRE.

Avening—			
Collection	2	3	7
Contributions	0	11	0
Do., Sunday School	0	5	6
Do., for <i>Harti Chapel</i>	0	2	6

Chalford—			
Collection	1	4	0

Coleford—			
Collection	5	6	0
Contributions	6	17	0

Eastington—			
Collection	2	16	0

Hilsley—			
Collection	0	15	0

Kingstanley—			
Collection	4	12	0
Contributions	10	2	9
Do., Sunday School	2	15	8

Minchinhampton—			
Collection	1	6	7

Shortwood—			
Collection	9	15	0
Contributions	19	14	6
Do., Sunday School	6	15	7

Stroud—			
Collection	14	18	0
Contributions	5	11	6

Do., Juvenile, for <i>Schools in India</i>	2	15	0
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	£	s.	d.
Tetbury—			
Collection	1	11	0
Contributions	1	12	0
Woodchester—			
Collection	0	17	0

102 7 2

Less expenses 5 0 6

97 6 8

HERTFORDSHIRE.

Hitchin—			
Friend, for <i>Intally</i> ...	4	0	0

Tring—			
Olney, Mr. D.....	5	0	0

KENT.

Sevenoaks—			
Collections.....	11	8	5
Contributions	13	13	7
Do., Sunday School	1	0	10

LANCASHIRE.

Accrington—			
Collections.....	10	7	4
Contributions, Juve- nile	12	14	8

23 2 0

Less expenses 1 1 0

22 1 0

Bolton	25	1	6
Burnley—			
Collections.....	12	17	6

Bury—			
Collection	12	3	6
Contribution	1	0	0

Cloughfold—			
Collections.....	10	5	2

Colne—			
Collections.....	6	3	0

Goodshaw—			
Collections.....	2	0	2

Haslingden—			
Ebenezer—			
Collections.....	3	10	8
Contributions	0	18	6

Pleasant Street—			
Collections.....	7	16	2
Contributions	4	4	5

Heywood—			
Contributions	0	12	0

Liverpool, Myrtle Street—			
Collections.....	64	14	2
Contributions	26	9	4
Do., Juvenile.....	5	3	6

Manchester, on account, by Thomas Bickham, Esq.....	522	10	0
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Millwood—			
Collections.....	2	12	9
Contributions	0	7	7
Do., Sunday School	1	19	8

Padiham—			
Collections.....	2	12	4
Contributions	2	2	8
Do., Sunday School	0	7	6

Rochdale—			
Collections.....	66	13	5
Contributions	205	6	2
Do., Sunday School, for <i>Intally</i>	10	9	0

Sabden—			
Collections.....	6	12	9
Contributions	7	3	8
Do., Sunday School	8	16	10

1042 14 11

Less expenses 16 7 6

1028 7 5

LEICESTERSHIRE.

Arnsby—			
Collections.....	13	2	6
Contributions	2	10	0
Do., Sunday School	0	5	6

Blaby—			
Collection	1	18	4
Contributions	2	12	10

Cosby—			
Collection	0	14	6

Leicester—			
Belvoir Street—			
Collections.....	35	11	7
Contributions	53	12	10
Do., Sun. Schools	3	13	11

Charles Street—			
Collection	11	17	3
Do., Public Meet- ing	11	11	7
Contributions	28	7	9
Do., Sun. School	1	9	0

Loughborough—			
Contributions	1	8	5

Monk's Kirby—			
Collection	2	7	0

Oadby—			
Collection	1	4	0

Sheepshead—			
Collections.....	7	7	2
Contributions	4	12	10

Sutton in Elms—			
Collections.....	3	17	6

Syston—			
Collection	1	16	6
Contributions	0	9	11

190 10

Acknowledged before and expenses.....	158	8	8
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32 2 3

LINCOLNSHIRE.

Grimsby—			
Collections.....	8	1	3
Contributions	2	19	9

11 1 0

Less expenses	1	11	5
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9 9 7

NORFOLK.

Kenninghall	12	0	0
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NORTHAMPTONSHIRE.

Middleton Cheney—			
Sunday School	0	14	2

NORTHUMBERLAND.

NORTHUMBERLAND and DURHAM Auxiliary, on account, by Mr. Henry Angus.....	35	0	0
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NOTTINGHAMSHIRE.

Collingham—			
Nichols, Mrs., for <i>Ja- maica Theological Institution</i>	1	0	0

Sutton in Ashfield—			
Collection	2	5	1
Contribution.....	0	10	0

2 15 1

Less expenses ..	0	5	9
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2 9 4

		£ s. d.			£ s. d.			£ s. d.
SOMERSETSHIRE.			Bradford—			Jezreel—		
Bristol—			Collection, United Ju-			Collection	1 1 6	
Leonard, Robert, Esq.	200	0 0	venile Meeting	7	0 6	Contributions	0 6 0	
SUSSEX.			Sion Chapel—			Moriah—		
Hastings—			Collections	12	11 8	Collection	0 8 1	
Collections	13	9 1	Do., Public Meet-			Contributions	0 15 6	
Contributions	6	4 3	ing	12	2 9	Penrhyncoch—		
Do., Sunday School	0	14 5	Westgate—			Collection	1 1 6	
	20	7 9	Collections	31	17 6	Contributions	0 15 0	
Less expenses ...	1	10 9	Proceeds of Public			Pont-rhydfendigaid—		
	18	17 0	Breakfast	1	11 3	Collection	1 7 6	
WARWICKSHIRE.			Sunday Schools	12	18 6	Contributions	0 5 0	
Birmingham, on account,			Brearley—			Swyddffynon—		
by Mr. J. H. Hopkins	5	0 4	Collection	2	18 0	Collection	0 15 7	
Christie, J., Esq.	2	0 0	Contributions	2	2 0		24 11 6	
WORCESTERSHIRE.			Cullingworth—			Less expenses	2 15 0	
Blockley—			Collection	1	0 0		21 16 6	
Collections	8	7 0	Dewsbury—			GLAMORGANSHIRE—		
Contributions	1	11 10	Collection	1	4 0	Lantwitt Major—		
Do., Sunday Schools,			Farsley—			Collection	0 12 0	
Teachers and			Collection	7	2 4	PEMBROKESHIRE—		
Children	8	1 4	Contributions	10	2 8	Blaenconyn—		
	18	0 2	Halifax—			Collections	0 19 0	
Less expenses	0	5 6	Collections	17	4 2	Contributions	2 12 6	
	17	14 8	Contributions	38	8 8	Do., for Jamaica ...	1 5 0	
KIDDERMINSTER—			Do., for India	1	0 0	Do., Sunday School	2 1 6	
Collection	3	10 8	Do., for Translations	1	0 0	Honeyborough—		
Contributions	10	10 9	Haworth, West Lane—			Collections	1 2 0	
Do., for Africa	2	1 0	Collections	8	1 8	Narberth—		
Do., Sunday School	2	10 6	Contributions	8	9 2	Collections	7 2 5	
	18	12 11	Do., Sunday School	1	5 4	Contributions	3 6 1	
Less expenses	0	12 11	Hebden Bridge—			Less expenses	10 8 6	
	18	0 0	Collection	13	5 9		0 7 6	
PERAHORE—			Contributions	6	17 6		10 1 0	
Collections	11	6 3	Idle—			Tenby—		
Contributions	41	11 7	Collection	1	12 0	Collections	3 3 0	
	52	17 10	Pudsey—			Contributions	2 7 0	
Less expenses	0	9 6	Collection	1	0 0	Less expenses	5 10 0	
	52	8 4	Salendine Nook—				0 7 0	
YORKSHIRE.			Collection	6	0 0	SCOTLAND.		
Baldersby, Boro'bridge			Slack Lane—			Nairn—		
and Dishforth—			Collection	2	1 0	Haynes, H., Esq., M.D.	0 10 0	
Collections	9	14 11	Stanningley—			FOREIGN.		
Contributions	9	5 3	Collection	1	2 7	JAMAICA—		
Blackley—			Steep Lane—			Mount Hermon—		
Collection	1	1 0	Collection	3	15 6	Contributions, for		
			Suton—			<i>Africa</i>	6 8 0	
			Collection	6	15 11			
			Contributions	2	1 3			
			Do., Bible Classes	2	9 10			
			Wainsgate—					
			Collection	2	1 0			
			Wakefield—					
			Collection	7	14 0			
				254	17 6			
			Less expenses	12	8 6			
				242	9 0			
			SOUTH WALES.					
			CARDIGANSHIRE—					
			Aberystwith—					
			Collections	5	6 10			
			Contributions	12	1 0			
			Do., Sunday School	0	8 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

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IRISH CHRONICLE.

FOR DECEMBER, 1851.

TO THE TREASURER AND COMMITTEE.

London, November 1, 1851.

MY DEAR BRETHREN,

Ballina is a small neat town on the banks of the river Moy, in the north western part of the island. Here I spent my third Lord's day, and preached twice to Mr. Hamilton's congregation, which though not larger than those which I had seen in the south interested me more than they, because it was less exclusively Saxon in its aspect, and gave plain tokens of the extreme poverty of some of the worshippers. Its numbers have been reduced greatly by those causes which are depopulating the whole province, and Mr. Hamilton is anticipating the loss of others who have been accustomed to encourage him. But the steady persevering efforts of himself and his family, who are in fact his best co-adjutors, and the respect with which I had the opportunity of learning that he was regarded by protestants of all denominations around, gratified me exceedingly. His preaching stations in surrounding villages are numerous, some of which I visited. At Crossmalina, about eight miles west of Ballina, where we have a school, it having been made known that I should preach in the room, a few of the adult villagers attended, with about thirty children, though on the previous Lord's day, as I was informed, the priest had denounced from the altar all parents who allowed their children to attend either at that school, or at another in the neighbourhood conducted by presbyterians. On the following evening I preached at Newtownwhite, in a cottage six or seven miles north of Ballina, and had two rooms-full of people to hear. The next day I went to Curragh, about ten miles north east of Ballina, not a very great distance from Easky where we formerly had a small church, many of whose members now live in the neighbourhood of Curragh, and there, though the harvest was not all housed, at two o'clock in the afternoon I preached to forty persons, all of whom were very attentive, several being, as I was told afterwards, Roman Catholics. After this, I went in the evening to Eneas McDonnell's, at Tullylin, and in our school-room, I

explained the way in which God justifies sinners to twenty of his neighbours, six of whom were Roman Catholics. These places and several others receive monthly visits from Mr. Hamilton; and it would have afforded me incalculable pleasure, if I could have concluded my sojourn at his house with the assurance that he should receive such aid as should enable him to carry on with increased vigour the diversified operations in which he is engaged. O that you could send him a ministerial assistant to aid in reaping those fields which, if not actually white for the harvest, are assuming a promising aspect! But alas, instead of this, the labours of faithful teachers in the schools are miserably impeded by the want of books, slates, copies, maps, and other necessary implements.

Having passed through the east of Connaught in my way to Leinster, I spent the first Lord's day in October at Moate and Athlone. Mr. Thomas who has been in the service of the society five and thirty years, though advancing in life, enjoys good health and has no desire to abandon his work. He travels and preaches much, and many who have known him long appear to receive his visits with pleasure. Moate is a clean little town; and a small place of worship has been fitted up by Mr. Thomas in the garden behind his house: there I preached on a rainy sabbath morning to thirty persons, and afterwards I united with ten of the number who belonged to the church, in commemorating the Redeemer's death. The evening I spent at Athlone. The rain descended in such torrents at the time for the commencement of the service, that the number assembling could not be taken as at all indicative of the usual attendance. There were but twenty who braved the storm. Three months' residence at Athlone, has not however created in the mind of Mr. Williams a more favourable impression respecting it than he had when he went thither; and the course to be adopted respecting this unproductive place in future is one of the topics which will demand your grave deliberation.

Abbeyleix is a small but prettily situated town, the property of a nobleman of evangelical sentiments and charitable habits. The rector is his nephew, and his spirit and conduct correspond with his vocation. With this gentleman I happened to meet before I reached Abbeyleix, and with him I had much free and pleasant conversation. He spoke of Mr. Berry very kindly, and his representations of the state of the parish were fully corroborated by Mr. Berry afterwards. The population, it appears, is under a thousand, and three-fourths of the number are professed Romanists. The rector is assisted sometimes by two, sometimes by three curates. Every thing that can be done to facilitate the education of the labouring classes is done by Lord de Vesci and the clergy. The baptist meeting-house is small and in bad repair; at one time the church comprised seventy members I believe; but so completely has emigration scattered it that at length Mr. Berry's congregation consisted exclusively of the members of his own family. He now collects a few more to hear, and some individuals have recently been baptized; but these do not reside in the immediate neighbourhood. You will agree with me, I doubt not, that under these circumstances, his labours may with propriety be transferred from Abbeyleix to some more necessitous locality.

I concluded my travels in Ireland by a visit to Dublin, where I was received with cordiality by Mr. Milligan, in whose convenient and well situated chapel I preached twice on the second Lord's day in November. His congregation and church are I believe gradually though slowly increasing.

On the whole, brethren, I see no reason to think that Ireland yields a smaller return for the labours of the spiritual husbandman, in proportion to the culture bestowed, than the provinces of our own highly favoured land. It is true that our progress has been slower than the anticipations of our early years; but then how disproportionate have been the means employed to the work to be achieved! When formidable opposition is to be encountered, as is the case in priest-governed Ireland, the stone to be rolled upwards will often press heavily on the solitary labourer, and it cannot be thought wonderful if his spirits should sometimes faint and his arms grow weary. Yet it seems

to me that much good has been done. This is especially cheering, that the labourers now employed by the society in subordinate departments are generally speaking the fruit of its own exertions in former years. Readers, schoolmasters, and schoolmistresses, are in many cases persons who were rescued from the darkness of popery by the instrumentality of some of our earlier agents. Many have been apparently converted to God who have left their native land and are now serving Christ in distant realms; and yet greater numbers in departing declare without scruple that as soon as they are released from the restrictions under which they now labour, they shall cease to maintain any connexion with the priests of that church to which they have hitherto belonged.

Some suggestions respecting the more appropriate distribution of our strength I shall communicate privately; but in the face of the whole world I call upon you to persevere determinately in your work. Never before was I so firmly convinced as I am now of the importance of strenuous exertions for the diffusion of scriptural Christianity in Ireland. It grieved me before, but it grieves me much more now, that prudence requires us under existing circumstances to abstain from enterprises on which if we had the means it would be our immediate duty to enter, and from strengthening our operations where they are lamentably feeble. But we must not for a moment lose sight of the necessity for the removal of the debt. Our primary business is to redeem the independence of the executive. While that work is progressing, we may make some economic arrangements that will be advantageous, but till that is done we must not venture upon any new expenditure even in the most promising localities. If it shall please Him in whose service we are engaged to put it into the hearts of our English and Scottish friends to relieve us from our burden and augment our resources, we may soon enter on inviting fields for labour in that land which I fully believe calls more imperatively for the exertions of British Christians at the present crisis, than any other on the face of the earth.

I am, dear brethren,

Yours faithfully,

W. GROSER.

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We are requested by the Deacons of the Baptist Church at Coleraine, gratefully to acknowledge, on their behalf, the sum of £26 3s., kindly contributed by Scotch friends for the purpose of enclosing their chapel yard; and also £10 8s. 5d., towards the support of the ministry of the gospel among them. And for the satisfaction of those who contributed to these objects, they beg to subjoin the subscription list.

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Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom,

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